

Oratio illuminat m[en]tem et m[en]te p[er]fecta p[er]fecta p[er]fecta
parat[ur] obducat[ur] et m[en]te sua

Gom

Scala perfectionis



2

Capla prime parties

Here begynnen the chappitours of this present volume of walter hylton/nampd in laten Scala perfeccio nis englyshed the ladder of perfeccion/whiche volume is deuyded in two parties/ The fyrst boke of this present volume conceynerh .l. xxiij. chappitours/ The seconde boke. xvi. whiche holt volume amonuteth .L. xxxix. chappitours.

¶ That the Inner harnesse of manes soule sholde be helye to the vicer.



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enmye/ And what ensample thou shalt take of cryst for
to loue hym/ Capitulum lxx.**

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Whan the vse of the wyttes is dedely synne/ and whan

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Whiche ben the lyfnes of the ymage of syne. ca. lxxxv.

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capitulum lxxxvi.

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What thyng helpyth moost a mannes knowyng/ & geteth to hym that hym lackyth/ and moost destryeth synne in hym/

capitulum lxxxxi.

How a man shal be shapen to the ymage of Ihesu and Ihesu shapen in hym/

capitulum lxxxii.

The cause why this booke was made: And how she sholde haue her in redyng therof, that was made to.

Capitulum/

lxxxiii.

**¶ Here endeth the chapytours of the fyrst booke.
And after foloweth the fyrst part of this present
volume/**

That the Inner haupnge of mannes soule sholde be lyke the viter

Capitulum

primum



Hosly suffer in Jhesu cryst I pray the þ in þ callynge whiche our lord hath callyd þ to his serupce thou holde the payd. & stonde stedfastly therin/trauaylynge be self wyth al þ myghtes of thy soule by þ grace of Jhu cryst for to fulfyll in sothfastnes of good lpyunge þ state why che thou haste take in lyknes & in semynge/ And as thou hast forsake the worlde: as it were a dede man turned to our lord bodely in syght of men Ryght so þ in thy hert myght be as it were dede to al erthly loues & drede/turned holly to our lord Jhu cryst. For wyte thou wel a bodely tournynge to god without the hert folowynge. is but a fygure & a lyknes of vertues. & noo sothfastnes/ Wherefore a wretched man or woman is he or she that leupth the Inwardly keppynge of hymself/ & shapeth hyf wythout forth only a forme. and liknes of holynes: in habyte or clothyng/ in speche & in bodely werkess: beholdynge oether mennes dedes. and demynge her defawtes/ wenyng hymself to be ought whan he is right not and so begyleth hymself/ Do thou not so. but turne thy hert with thy body principally to god/ & shape the with in to his lyknes by mekenes & charyte. & oether ghostly vertues. and thesie art thou truly turned to hym/ I say not that thou soolyghely on the fyrst day maye be tournyd in thy soule by fulhede of vertues: as thou myghte with thy body be closyd in a hous. but that thou sholde knowe that the cause of thy bodely closynge is / þ thou myghte the beter come to ghostly closynge/ And as thy body is closyd fro bodely conuersacōn of men/ cryght so that thy hert myght be enclosed fro the fleschly loues & drede of al erthly thynges/ And that thou myghte þ

11.

Amby

Captain **ti**

Oreg.

.Capl'm iii.

Contēplacyf lpf lych in perfyte loue & chazpte fe
lyd iwardly by ghostli verrues & by sochfast kno

George & George Webb
George & George Webb

Amator amicus amator prima prima

wyngge & syght of god & ghostly thynges/ This lyf lon-
geth to hem specially the whiche for the loue of god for-
saketh al worldly rychesse wozshippes: & outwarde be-
synes/ & hooly reuen hem body & soule after her myghe
& cunnynge to the seruyce of god by ghostly ocupacōn/
Now thenne syth it is soo that thy state asketh for to be
contēplatyf/ for that is the entent of thy enclosunge: that
thou myght more frely and enterly reue the to ghostly
ocupacōn. Thenne behouyth the for to be ryght besye
both nyght & daye with traueyle of body & of spyryte: for
to come to that lyf as nygh as thou mayst by suche mea-
nes as thou hopest were best to the. Neuertheles before
that I telle the of the meanes: I shal telle the fyrst a lytyl
more of this lyf contēplatyf: that thou might som what
se what it is / & sythen set it as a marke i the syght of thy
soule: whereto thou shalt drawe in al thy occupacōn.

¶ Of the fyrst part of cōtemplacōn/ Caplm iiii

Cōtemplatyf lyf hath thre partes/ The fyrst lie-
th in knowynge of god & ghostly thynges gotten
by reason: by techyng of man: & by studye in holly wyte
without ghostly affectōn & any lauour seyd. by þ spe-
cial pefte of the holly ghost/ This parte haue specially
lettred men & grete clerkes whiche by lōge studye & tra-
uaylle in holly wytte comen to this knowynge more or
lesse after þ subtyltye of kydly wyte & cōynuaunce of stu-
dye. of the general wyte þ god yeueth to euery man þ ha-
th ble of reason/ This knowynge is good/ & it maye be
called a part of contēplacōn. in asmoche as it is a syght
of sothfastnes. & a knowynge of ghostly thynges. Neuer-
theles it is but a fygyure & a shadowe of very cōtēplacō-
n/ for it hath not ghostly lauour in god: ne inwardly
swetnes/ the whiche no man may fele but þ he be i gre-
te charyte/ For it is the proper welle of our lordes/ to the

whiche cometh none alien. but this maner knowynge
 is comyn to good & badde/ for it maye be had without
 charyte: & therfore it is not very contēplacōn/ As oft li
 ches ppoctres & fleschly lyving men haue moze luche
 knowynge than many other crystē men. & yet haue thy
 se men no charyte. Of this maner knowynge sppeketh
 saynt poul th^o/ Si habuero oēs scienciā. & nouerim mi
 steria oīa. caritatē autē nō habēā. nihil sū. If I had ful
 knowing of al thynges. & I knew al pceptes. & I had
 not charyte. I am ryght nought/ Neuertheles yf they
 haue this knowynge kepe hem i mekenes & in charyte:
 & flee woꝛldly & fleschly synnes after her myght: it is to
 hem a good way & a grette dysposynge to very contēpla
 ciō/ yf they desyre & pray deuoutly after the grace of the
 holy ghost/ Other men y haue this cūnyng & turneth it
 to pryde & bayngloꝛy of hēself/ or in to couetyse & desy
 ryng of woꝛldly states. woꝛshyp & ryches/ not meke
 ly takynge it to the prayyng of god ne charitably spēde
 th it in y pfyte of her euēstryken. some of hē fallē other
 into herelyes & errours/ or in to other open synes/ by y
 whiche they sciaūder hēself & al holy chyꝛche/ Of this
 cūnyng sayth saynt poul th^o. Sciēcia inflat. caritas
 autē edificat/ knowig alone lyftech vp the hert into pry
 de/ but mēge it with charyte: & then turneth it in to edi
 fycacōn/ This knowynge alone is but water vnsauery
 & colde/ And therfore yf they y haue it wolde mekely of
 fre it vp to our lord/ & pray hym of grace/ he shold with
 his blessyng turne the water in to wyne/ as he dyde at y
 prayer of his moder at the fest of Archetꝛyꝛyne/ that is
 for to say/ he sholde turne the vnsauery knowynge in to
 wysdom. and the colde naked reason in to ghostly lyght
 & byennynge loue by the pest of the holy ghost/

¶ Of the ii. part of contēplacōn/ Caplm b

Coꝛis

Greg.

The ii. part of contemplacōn lyeth pynceppally in
 affectyon without lpghe of vnderstandynge of
 ghostly thynges/ & this is comynly of simple and vnlet
 tred men/ whiche reuen hem hooly to deuocyon. & this
 is felyd on this maner/ whan man oz woman in medi
 tacōn of god by the grace of þ̄ holy ghost felyth feruour
 of loue & ghostly swernes by þ̄ mynde of crystys passōn
 oz ony of his werkes in his manhede / oz he felyth a gre
 te trust in the goodnes & i the mercy of god for the fozye
 uenes of his synnes: and for his grete yefftis of grace. oz
 els he felyth a dze in his affectōn with grete reueren
 ce of the preup domes of god/ the whiche he seeth not/ &
 of hys ryghtwysnes. oz in praper he felyth the thoughe
 of his hert dzaue vp fro al erchely thynges. stremyd co
 gyder with al the myghtes of hys hert: vpspreng to our
 lord by feruent desyre & with ghostly delyte And neuer
 theles in that tyme he hath no open syght in vnderstan
 dyng of ghostly thynges ne of prapertes of holy wryt
 in spetial/ but ofily that hym thynketh for the tyme no
 thyng lyketh hym so moche as for to pray oz thinke as
 he dooth. for sauour delite & cōfōrte that he fyndeth ther
 in/ And yet can he not tel what it is. but he felyth it wel
 for it is a yeff of god. for out of it spryngen many swe
 te teres: brennyng desyres/ & styllle mourniges. whiche
 scourerh & clenseth the herte fro all the fylch of synne/ &
 maketh it meke in to wōderful swernes of ihesu cryst.
 burum. soople: & redy to fulfyl all goddys wyl/ In so
 moche that hym thynketh he makish noo charge what
 comyth of hymself/ soo that goddys wyl were fulfilled
 with suche many sprynges mo than I can oz may say
 This felynge maye not be had without grete grace/ &
 who soo hath it for the tyme he is in charite/ whiche cha
 (crite maye not be lost

ne lessed though the seruour of it passe alway: but by a
dedely syn/ & y is cōfōrtable. This maye be called y. ii.
part of cōtēplaciō/ neuertheles this part hath. ii. degrees
¶ Of y. lower degree of y. ii. part of cōtēplaciō/ ca. vi:

The lower degree of this seilynge. mē whiche are
actyff may haue by grace what they bē dyspyted
of our lord as myghtely & as feruently as they y. prue
hem holy to cōtēplatyf yf & hath this yest. but this se
ilynge in his seruour comith not alway whā a mā wold
ne it lastyng not ful longe. It comyth & gooth as he wyl
that prueyth it/ & therfore who so hath it. meke hymself.
& thanke god: & kepe it pruey. but yf it be to his confu
sion/ and holde he it as lōge as he may with descrecōn/
And whā it is withdralwen dyede not to moche. but stō
de sadly in fayth & in a meke hope/ with pacyēce abydy
ge tyl it come ayen/ This is a tytyl castynge of the swet
nes of the loue of god/ of the whiche dauid sayth ch^o in
the sawter/ Sustate & uidete qm̄ suauis est dñs/ Caast
ye & se ye the swernes of our lord/ ¶ Of the hyper de
gree of the ii. part of cōtēplaciō. Ca. vii

The hyper degree of this part may not be had and
holden but of hem the whiche bē in great rest of
body and soule/ the whiche by grace of Jhu & longe tra
ueyle bodely & ghostly seiyth a rest of hert & clenness in
conscience. so y hem lyken no thyng so moche for to do
as to syte styll in reste of body/ & for to alway pray to
god. & thynke on our lord. & to thynke somtyme on the
blessyd name of Jhesu whiche is cōfōrtable & delecta
ble to hem/ that by the mynde of it they felen hem fedde
in her affeccōn/ And not onely of y. name/ but al other
maner prayers: as the Vater noster & the Auee/ or pmp
nes or psalmes & other deuoute sayenges of holy chur
the are turned as it were in to a ghostly myrthe & swete

Ephē.
v.

longe/by þ which they are cōforted & strēgthed apēst
 al synnes. & moche releued of bodely deſeſe. Of this de-
 gree ſpeketh ſaynt poull thus. Nolite inebriari uicoſed
 ſpleamini ſpū ſcō. loquentes uobis metiſis in ymptis
 & canticis & psalmis ſpſalibz. cantantes & psallētes in
 cordibz vſis dñō. Be ye not dronken with wyne/but
 be ye fulſpylled of þ holy goſt ſayenge to yourſelf in ympt
 nes & psalmes & goſtly ſoges: ſyngynge & psalmyng in
 your hertes to our lord/ Who ſo hath this grace kepe he
 hymſelf in lownes/ & that he be ever deſpyrnyng for to co-
 me to moze knowyng & ſelyng of god in the thyrde part
 of cōtemplacōn/ **¶** Of the thyrde part of
 contemplacōn/

Caplm viii.

The thyrde part of cōtēplacōn the wiche is per-
 fyte as it may here lyeth both in cognycōn & in
 affeccōn. That is to ſay/ in knowyng & in perfyte lo-
 uynge of god. And that is whan a mānyſ ſoule fyrſt is
 reformed by fulhede of vertues to the ymage of Jhū/
 And afterwarde whā he is byſpyed he is taken in fro al
 erthly & fleſhly affeccōns; fro vayne thoughtes & yma-
 gynynges of al bodely creatures/ & as it were moche ra-
 uyned out of the bodely wyttres/ And then by þ grace
 of the holy ghōſt is illumined for to ſee by vnderſtōdyn-
 ge ſoch faſtneſſe whiche is good & ghōſtly chynges wyth
 a ſoft ſwete bzēnyng loue in hym ſo perfytyllye that he be
 rauyned of his loue/ ſo the ſoule is onyd for the tyme
 & cōformyd to the ymage of the crynpte/ The begynny-
 ge of this cōtēplacōn may be ſelyd in this lyf/ but the
 fulhede of it is kept into þ blyſſe of heuē. Of this ony-
 ge & conformyng to our lord ſpeketh ſaynt poull thus/
 Qui adheēt deo. vn⁹ ſps ē cū illo/ that is to ſay/ Who
 ſo by rauynyng of loue is faſtened to god: then god &
 his ſoule are not two. but both one/ And ſochly in chys

onyng is þe maryage made betwixt god and the soule
the whiche shal neuer be broken.

¶ Of the twyfyng of the iii: part of contēplacōn fro
the ii. part of the prayfynge therof/ Capitulum. ix

A The other part may be callyd brennyng loue in
deuocyon/ & this brennyng loue in contēplacy
on. þ is lower. this is þ hyper. that is swetter to the bode
ly felyng/ this inwardly felyng better to the ghostly
felyng. for it is moze iwarde: moze worthy: moze gho
stly: moze wondful/ for this is verely a tastyng so lytel
as is a ernest of the syght of heuenly ioy: not clerly. but
half in derkenes. the whiche shal be fulfyllid & openly
clered in the blyss of heuen. as saynt poull sayth/ Vide
m^o nūc p^o sp^ocl^o in enigmate. tūc autē videbim^o facie ad
faciē/ We see now god by a myrrour as it were in a der
knes/ but in heuen shal we see opely face to face. This
is the illuminacōn of vnderstonnyng in delytes of lo
uyng as dauid sayth in the sawter/ Et nō illuminatio
mea in deliciis meis/ Whyngh is my lyght in my dely
tes. The other part is mylke for chyldren/ this is hole
mett for petyte men: the whiche haue wittes assayde
to knowe good fro euyl: as saynt poull sayth/ pfectoz ē
solid^o cibus. qui hēnt sēsus exercitatos ad discreciōem
boni & mali/ The werkynge of the ful vse of this yeste
may no mā haue but he be fyrst refourmied to þ lyknes
of Jhū by fulhede of vertues/ For there maye no man
lyuyng in dedely fleshe haue it continually in his ful
hede and in the ouerpassyng: but by tymes whan he
is vlytred/ And as I conceyue by the wrytyng of ho
ly men it is a fulshort tyme for soone after he falleth in
lobyte of goodly felyng/ and all this werke makyth
charyte/ Thus as I vnderstonde sayth saynt poull of
hymselfe/

Sive excedimus deo. siue sobrii

1. cor.
13.

psalm
c. xliii

hebr.
v.

Capitulum

.x.

sumus vobis caritas xpi vrgit nos/ Whether we ouer
passe oure bodely wyttes to god in contēplacōn. or we
are moze sobyr to you in bodely felynge. the charyte of
crist streyneth vs. Of this part of contēplacōn & of re
formynge to god spekyth saynt poule opely thus/ Nos
autē reuelata facie glia3 dñi speculā transformati in
eandē ymaginē a claritate i claritatē tāq̃m a dñi spū.
And this is thus moche for to say Saynt poule in þ per
sone of hymself & of perfyte men sayth th⁹/ We fyrst re
formed by vertues. the face of our soule vñheled bi ope
nyng of the ghostly eye beholden as in a myȝtrout heuē
ly ioye. ful shapyd & onyd to the ymage of our lord fro
clerete of fapth into clerete of vnderstōdyng/ or els fro
clerete of despyze in to clerete of blessed loue/ & al thys is
wrought of the spyryte of oure lord in a manys soule
as saynt poule sayth: Thys part of contēplacōn god ye
uich where þ he wyl/ to leryd & to lewde: to men & to wy
men occupyd i prelacye. & to solytary also/ But it is spe
cial not comyn and also though a mā whyche al his lyf
is accyf haue the yest of it by a specyal grace/ neuerthe
les the fulnes of it may no man haue but he be solytary
ry & in lyfe contēplacyf/ ¶ How þ shewynge to
the bodely wyttes and the felynge of hem may be bothe
go od and euyl.

La.r.

By this þ I haue sayd may thou sō what vñdston
de that dyspōs or reuelacyons of ony maner of
spyryte in bodely apetyng. or in ymagynyng slepyng
ge or wagynge/ or els ony ocher felynge in the bodely
wyttys made as it were ghostly. ocher in sowynge of
ete: or saueryng in the mouth: or smellyng at þ nose:
or els ony lēlyble hētē as it were fyre glowynge & war
myng þ breste or ony ocher parte of the body/ or ony o
ther thyng þ may be felyd by bodely wytte though it.

be neuer so confortable & lykynge/they ben not very ch
 eplacōn/ne they bē but spyle & secundary though they
 ben good in rewarde of ghostly vertues & of this ghost
 ly knowynge & louynge of god/But al suche maner of se
 lynge may be good/wrought by a good aūgel/and they
 may be decepuable/wrought by a wycked aūgel. Whā
 he trāstygurth hym in to an aūgel of lyght/Wherfore
 syth they may be both good and euyl it seemeth wel they
 are not þ best. For wite thou wel þ the deuy! may whā
 he hath leue fayne of bodely felynge the lykenes of þ sa
 me thynges the whiche a good aūgel may werke/For
 ryght as a good aūgel comyth with lyght:so can the de
 uyl/And so of þ other wyse/who so had felid bothe/he
 sholde well tel whyche were good & whyche were euyl
 But he that neuer felyd neyther:oz els but þ one:maye
 lyghely be decepued/They are lyke in þ maner of felyn
 ge out ward:but they are ful dyuers within/And ther
 fore they are not for to desyre greatly/ne for to receyue
 lyghely/but yf a soule myght by the spyryte of dyscre
 cōn knowe the good fro the euyl þ he were not begyled
 as saynt Johñ sayth/ Nolite credere omni spū. sed pha
 re sis ex deo sit/Saynt Johñ beddeth vs that we sholde
 not trust to euery spyryte but we shal assaye fyrst whe
 ther he be of god oz no/wherfore by one assay I shal tel
 the as me thyngeth how thou shalt knowe the good fro
 euyl.

How thou shalt know whā the shewynge to the bode
 ly wyttis & felynge of hem bē good oz euyl. Ca xi

If it so be þ thou see ony maner of lyght oz bryght
 nes with the bodely eye/oz in ymagynynge other
 than euery man see/oz yf thou here ony mety wōderful
 solowynge with bodely ere.oz in thy mouth ony swete
 loden sauour other thā of kynde.oz ony hete i thy brest.

Handwritten notes at the bottom of the page, including "I have seen of some of the things of god" and other illegible scribbles.

as it were fyre. or ony maner delyte in ony part of thy body / or yf a spyryte bodely apertyn vnto þ as it were an aungel for to cōfōrt the. & teche þ or ony suche felynge whiche thou knowest wel þ it comyth not of thyself ne of no bodely creature / be ware in þ tyme or sone after & wysely beholde þ styrnyng of thy hert: If thou be styrred by cause of þ lyknyng þ thou felyst to draw out thy hert fro þ mynde & beholdyng of Jhesu cryst & fro ghostly ocupacyon: As fro prayer & thyngyng on thy selfe & thy defawtes / fro thi warde desyre of vertues & of ghostly knowyng & felyng of god / for to let þ syght of thi hert & thy affectiō / thy delyte and thy rest pryncypally therein / wenyng þ it shold be a part of heuēly ioy & of aūgels blys / & for thy þ thikyth þ thou sholdst nother prayne thinke nor els but al holy tēte thereto for to kepe it & delyte therein / This felynge is suspect & of thēmye / & therfore though it be neuer so lyknyng & wonderfull. refuse it & assent not thereto / for this is the slepyght of thēmye whan he seeth a soule that wold intētly geue it to ghostly ocupacyō he is wōderly wroth / for he hateth no thyng moze then for to see a soule in a body of synne to fele verely the sauour of ghostly knowyng & the loue of god. þ whiche he without body of synne lost wyfully / And therfore yf he may not lette hym by open syues. he wolde hynder hym & begile hym by suche vanyte of bodely laours: or swetes in þ wyttes for to byge a soule in to ghostly pryde & in to a fals sykernes of hymself / wenyng þ he had thereby a felynge of heuēly Joye: & that he were halfe in paradyse for delite that he felyth about hym: whan he is nere at helle pates / And so by pryde & by p̄sūpcyon he myght falle in errours or heresyas or facesyas. or i other bodely or ghostly myshēnes / Neuetheles if it be so that this maner of felyng

ge lette not thy hert fro grostly occupacion/ but it ma-
 keth the moze deuout & moze feruent for to pray/ it ma-
 keth the moze wyle for to chynke ghostly thoughtes/
 And though it be so that it astonye the in þe begynnyng
 neuertheles afterwarde it turneth & quykenech thy
 hert to moze desyre of vertues/ and encreaseth thy lo-
 ue moze to god & to chyn euencysten/ Also it maketh þe
 moze meke in thy owne syght. By these tokens may
 thou knowe that it is of god made by the presence & the
 touchyng of a good aūgel/ & that is of the goodnes of
 god ether in comfote of symple deuoute soules for to
 encrease her trust & her desyre to god for to seke thereby
 the knowyng & loue of god moze perfectly for suche a
 cōfote/ or els if they ben perfecte that felen suche deylte:
 it semeth then that it is an earnest & as it were a shadowe
 of the gloryfyng of the body whiche it shall haue in þe
 blyss of heuen/ I wote not whether there be ony suche
 man lyuynge in erth/ This pryncple had mary ma-
 deleyne as it semeth to my syght i þe tyme whā she was
 alone in the caue. xxx. wynter/ & euery day was borne
 vp with aūgels & was fed both body & soule by the pre-
 sence of hem: thus werde in þe story of her/ Of this ma-
 ner assaunge of workyng of spyrtes spekech saynt
 Iohn in his pistle thus. & techech thus/ *Dis ipse qui sol-
 uit ihm. hic non ē ex deo.* Euery sperte þe losyth or vn-
 knyterich Jhu. he is not of god/ these wordes may be vn-
 derstonde in many maners/ Neuertheles after one ma-
 ner I may vnderstonde hem to this purpose that I ha-
 ue sayd.

¶ What knyterich Jhesu to mannes soule: & what loseth
 hym therfro/

The knyngge & fastyngge of Jhu to a mānes
 soules by good wyl & grete desyre to hym on filp
 for to haue hym & see hym i his blyssed ghostly. The mo
 re þ this desyre is. the faster is Jhu knytte to the soule.
 The lesse that this desyre is the loslyer is he knytte.
 The what spryngge oz what felyngge þ it be þ whiche les
 seth this desyre & wolde drawe it downe fro the stedfast
 mynde of Jhu crist. & fro þ knyngly styngge by to Jhu
 this spryngge wyl vnknytte ihu fro þ soule: & therfore it
 is not of god: but it is the werkynge of thēmye. / Reuer
 cheles ysa spryngge oz a felyngge oz a revelaciō make this
 desyre more. knytte þ knottes of loue & deuotyō to ihu
 faster: & open the eye of þ soule in to ghostly knowynge
 more clerly: & maketh it more meke in it self this spryng
 ge is of god. / Here may thou see sō what þ thou shalt not
 suffre thy hert wylfully for to rest ne for to delite hōly in
 no bodely felyngge of suche maner cōfortes oz swetnes
 thouz they were good. but thou shalt holde hem i thy sy
 ght nouze oz lytyl in rewarde of ghostly desyre & on sted
 fast chynkynge on Jhu. ne lest the thought of thy herte
 ouermochē on hē. / **H**ow & in what chyn
 ges sholde a cōtēplacyf man be occupied. / Cal'm. xii.
But thou shalt euer like by grete besynes in pray
 ers that thou myght come to the ghostly felyng
 of god: And þ is þ thou myght knowe the wysdome of
 god. the endles myght of hym. the grete goodnes of hē
 in hym self & in his creatures. / For this is cōtēplacyō
 & that other is none. thus sayth saynt poul. / In caritate
 radicaci & fūdati. de pollicis cōprehēdere cū oībus scis
 que sic longitudo & latitudo. suolimitas & p'fūdi. / We
 pe rooted & grounded in charite that pe myght knowe he
 lath neyther soule of the ere ne swete sauour in þ mou
 th: ne none suche bodely chynge. but that pe myght kno

we & fele with al halowes whiche is the length of þe end
les beyng of god / the bryde of the wonderful charyte &
the goodnes of god / the hepth of the almyghty mageste
of hym & the groundles depnes of the wysdom of god
In knowyng & ghostly felyng of thys sholde be the oc
cupacion of the contemplatyf man / for in thys may
be vnderstonde the ful knowyng of al ghostly chyngea
This ocupacion is that one chynge the whiche saynt
poul coueyted sayge thus / *Vniū queretro sic obliuiscē.
in anterioza me extendā. sequor si quo modo com
prehendā supernū braniū.* Thus moche is to saye / Do
chynge. as hoo sayth. is best to me for to coueyte / and þ
is þe almyghte forgete al chyngea þe whiche ben behynde
warde oʒ bache warde / and I shal stretch out myn here
for warde for to fele and to grette the souereyne mete of
the endles blyss / þyn warde are al bodely chyngea /
for warde are ghostly chyngea / And for saynt poul wol
de forgete al bodely chyngea & his owne body also. wi
th that þe hemyghte see ghostly chyngea /

þæt
iii.

How in reason & wyll vertue begynneth. & in loue &
in lykyng it is made pertye. Capitulum xiiii

Now I haue tolde you a lytyl of contemplacōn
what it sholde be: for this entent that thou my
ght knowe it and set it as a marke before þe syght of thy
soule & for to desyre al thy lyf tyme to come to any part
of it by grace of our lord Ihesu cryst / This is the com
foryng of a soule to god / the whiche may not be had
but yf it be fyrste refoymyd by fulhede of vertues turo
ned in to affection. and that is whan a man loueth ver
tues. for they ben good in hēself / There is many a mā
that loueth vertue of lownes. pacyence and charyte to
his euencysten. and suche other onely in hys reason &
wyll / and hath no ghostly desyrene loue in hem / for of

tymes he felith grutchynge. heynnes and bytter
nes for to doo hem/ And neuertheles per he doo
the hem onely by styrpnge of reason for drede of
god/ this man hath vertues in reason and in
wyl/ but not loue of hem in his affectyon.

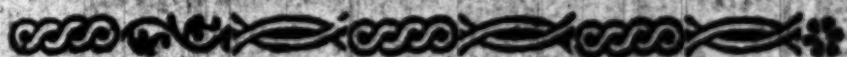
But whan by grace of Ihesu and by ghostly
and bodely exerceyse reason is tourned in to lyg
ht: And wyl into loue. Thenne hath he ver
tues in affectyon/ For he hath soo well gna
w on the bytter bark of the norce that he hath
broken it: And fedeth hym with the kyrrnell/

That is to saye/ The vertues whiche were fyr
ste heuy for to doo: are now turned into a very
delyte and sauour: as whanne a man lyketh in
mekenes. in pacyens. in clenness: in sobryte.

And in charyte. as in ony delytes/ Sothly tll
thyle vertues ben turned thus in an affection. he
maye well haue the ii. parte of contemplacyon/
But the thye sochfastly shal he not take/



¶ Of the meanes that byyngethe a soule to
contemplation/
Capitulum.



Whe spken vertues are dysposin
ge to contemplacyn. chenne ic be
houyth the. vñe certen meanes for
to come to vertues. The meanes
there ben wyche men moost co
mynly vñen that geuen hem to contemplan
As redynge of holy wyrtte and of holy techyn
ge. ghostely meditacyn. and helpe prayer with
deuocyn. Wy meditacyn shal thou see as I sayd
chyn wretchynnes. chyn synnes. and chyn wyckyn
nes. As pryde couetyse. gloteny slothe. and le
cherie. and wycked styrynge of enuye. pryde. ha
tred. & malencolye. angrynnes. pe bittrenesse & vñe
skilfulheuyne. Thou shalt also se chyn herte full
of dayne shames & dyedes of chyn fleshe and of
the worlde. Alle chyn styrynge wyllen alwaye
boyle out of chyn herte water wyll renne out of
the of the styrynge of a synnyng well.

And leste the lyght of chyn soule that thou may

(Ne neuer seene seide)

rely the loue of Ihesu cryst. For wote thou well till thy
 here be moche clenysd through stable crouch & bespebe
 holdynge of crystes manhere fro such helpes. thou may
 not haue ghostly knowynge of god perfectly wptnessen
 ge hymself in the gospel thus. Wel m̄do co: de qm̄ ip̄i
 defi videtur. Blessed be clene of here. for they that se god
 Also in medytacyō thou shalt see vertues whiche be ned
 ful to the for to haue. as mekenes: myldnes: pacyence.
 ryghtwysnes: ghogly strength temperaunce: clenness:
 pees: & sobernes: sayth: hope: & charyte. These vertues
 thou shalt see in meditacyon. how good how saye how
 profitable they be: & by prayer thou shalt desyre hem &
 gete hem. without whiche thou may not be contempla
 tyf. for Job sayth thus. In habundācia ingredieris se
 pulcrū. That is to say. thou shalt in plente of gode bode
 ly werkes and gostly vertues entre thy graue. that is y
 rest in contemplacyon.

Math
v.

Job. v

What a man sholde vse and refuse by the vertue of
 mekenes/

Lp̄m r̄vi

Now if thou sholdest vse wylful gostly werkes &
 sykerly trauayle in hē. the behouyth to begynne
 ryght lowe. These thynges þ nedeth to haue fyrst. vpon
 the whiche as on a liker grounde thou shalt set al thy wer
 ke these iii. are mekenes: liker sayth. & hole entē to god
 fyrst þ behouyth to haue meknes in this maner/ thou
 shalt holde thyselfe in thy wyl & in thy selynge if thou
 may vnable to dwelle amonge men. & vnwoorthy to ser
 ue god in couersacyon with his seruauntes vnprofita
 ble to thy cuntryen: wantynge both cunnynge & my
 ght to fulfyl good werkes of acrylyf in helpe of thy cū
 cryten: as other men & wyfmen done. And therfore as
 a wretche & ourcaste: & refuse of al men & wyfmen are
 sperted in a hous alone/ þ thou sholdest dere ne greue no

man or woman by eny l ensample. siche thou canst not
 profyte hē by good werkynge.ouer this the behoueth
 to lobe ferder & syth thou art so vnable to serue our lord
 by bodely werkes outwarde. how moche moze behoue
 th the to holde & vnable & vnwozthy to serue hym gho
 stly by inwarde occupacion. / For our lord is a spyte
 as the prophete sayth. Sp̄s ante faciem n̄r̄m x̄ps d̄ns
 Before our face a ghōst is our lord cryst / & the kyndly
 scruple to hym is ghōstly / as he sayth h̄ self: Uert adō
 rantes adorabūt p̄m̄ in sp̄u & ueritate. / Sochfast ser
 uantes shal woꝛshyp hym in spyte & sochfastnesse.
 Therne thou that art so boytous. so lewde: so fleschly:
 soo blynde in ghōstly thynges / & namly of thy owne
 soule: whiche the behoueth fyrst to knowe yf thou shol
 dest come to the knowynge of god. / Howel holdest thou
 the selfe chysel able or woꝛthy for to haue state or lyke
 nes of contemplatyf lyf / the whiche lyf as I haue sayd
 lyeth p̄ncypally in ghōstly knowynge: & felyng of god
 This I say to the: not & thou sholdest forchynke thy pur
 pose. & be myspayte with thy clothyng. but & thou shol
 dest fele this lownes sochfastly in thy hert yf thou my
 ght / for it is soch & no les. / And then thou shal desyre ny
 ght & day after thy myght for to come as nere as thou
 mayst to & state whiche thou haste take. fro wynged stēd
 fastly that it is best to the by the mercy of god. for to tra
 uerle in. / And though it be soo that thou may not come
 to the fulhede of it here in this lyf. & thou myght be in
 the begynnynge of it. & trust sp̄kerly for to haue the ful
 hede by the mercy of god in the blisse of heuen. / For soch
 ly that is my lyf / I fele me so wretched & so fragile & flesch
 ly / & so ferre fro true felyng fro that & I speke: that I ca
 not ellys but crie mercy. & desyre after as I may with
 an hope & our lord wyl byngme chert to in the blisse

Eccl.
 iiii.

Joh.
 iiii.

of heuen/ Doo thou so: & beter after that god pvepeth þ
 grace/ The felynge of this lowneschal put out of thy
 hert vnchylful beholdynge of other mennes dedes/ and
 it shal dryue the hooly to beholde thyselfe/ as there we
 re no man lyuynge but god and thou/ And thou shal be
 me & holde thyselfe more vyle & more wretche thā is any
 creature þ berpeth lyf. that vneth shal thou suffre thyself
 for the gretnes & nobye of synne & fylche that thou shal
 fele in the/ Thus behouepth þ for to fele sōtyme yf thou
 wylt be very meke. for I telle the sochly. yf thou wylt
 be truly meke thou shalt thynke a venial synne in thi
 selfe more greuous & paynful to the and greter be in thy
 syghthe somtyme. than grete dedly synnes of other men/
 This is soth to the yf thou wylt be contēplatyf. for this
 skyl/ That thynge the whiche putteth the soule oꝝ letty
 th it moost fro the felynge & knowynge of god: o weth to
 be moost greuous & paynful to þ/ But a venial synne
 of thyselfe lettyth the moze fro the felynge & perfyte loue
 of Ihesu cryst than other mannes synne may doo: be it
 neuer so moche Semeth it then that thou sholde more
 arple in thy own hert agens thyselfe for to hate and de
 me in thyselfe all maner of synne whiche lettyth the fro
 the syghthe of god/ more than agens þ defawtes of other
 men/ for yf thy hert be cleane of thy own synnes/ so
 chy the synnes of al other men sholde not derte the. And
 therefore yf thou wylt fynde rest here & in the blyss of he
 uen/ after the cōfiseple of one of the holy faders say eue
 ry day what am I/ and deme thou no man/

Who sholde blame mennes defawtes & deme hem. &
 who not/

Caplm xvii

But now seest thou. how may this be/ I say it is a
 dede of charyte for to blame men of her defaw.

tes/and soz to deme hem soz her amendynge it is a deye
of mercy/ As to this I answered as me thynketh/that to
the o2 to ony other the whiche hath the state and purpos
of lyfe contemplatyf it falleth not soz to leue the heppyn
ge of hemselfe/ and soz to beholde and to blame other
men of her defawtes/but yf it were full grete nede/soo
that a man sholde perpyll the but yf thou blamest hym/
But ymen whiche are actyf.and haue soueraynte & cu
re ouer other as pylates & curates & suche other: they
are bounde by theyr offyce & by way of charite soz to see
and seke.and deme ryghfully other mennes defawtes
Not of desyre and desyre soz to chastyse hem.but oonly
soz nede wich byede of god & in his name.soz loue of sal
uacyon of her soules/ Other men that are actyf and ha
ue no cure of other men. they are bounde soz to blame
other men of her defawtes by the way of charyte oonly
that whan the synne is dedely/and it maye not well be
corrected by none other man and whā he crouyth that
he the sooner sholde be amended by his undertakynge
Als it is beter that we cesse. That this is soth it semyth
by saynt Johñ whiche helde the state of contemplatyf
lyf.& saynt peter whiche had the state of actyf lyf. Whā
our lozde in his laste sowper wyth hys dyscyples at the
preu styrynge of saynt peter to saynt Johñ tolde saynt
Johñ how Judas wolde betraye hym/saynt Johñ tolde
it not to saynt peter as he askid/but he turned hym and
laid his hed vpon crystis brest.and was abrauyshed
by loue in to contemplacyon of goddis priuytees. And
soo medefully to hym/ that he forgate both Judas and
saynt peter/ in tokenynge and techynge to other men
whiche wolde be cōtemplatyf.that they sholde dyspo
se hem to doo the same.

¶ Why men sholde worshyp other and low hemself in
her owne herie vnder al other. Caplin xviii:

Then seest thou here som what that thou shalt no
ther deme other men/ne conceyue apenst hem
wylfully none euyl suspycon/but thou shalt loue hem
ne see thou no defawte in hem/and worshyp hem i thy
hert suche as leueth in the woꝛlde acyfl yf/and suffer
many trioulacions & tempeacions whiche thou sittin
ge in thy hous seyst nought of/ And they haue ful mo
che traueyle & disele for her owne & other mennes susty
naunce/and many of hem had well leuer serue god yf
they myght as thou doost in bodely rest/ And neuer the
les they in her woꝛldly besynes fleer many synnes/ the
whiche yf thou were in her state thou sholdest falle in/
and they do many good dedes whiche thou coudest not
doe/ It is no doubte that many done thus. whiche they
ben. thou wost not/ And therfore thou shalt worshyp al
& sette hem in thy herte all aboue the as thy souerayns/
and cast the downe vnder her fete that thou be vylest &
lowest in thyn owne syght: for it is noo dyede ne noo pe
ryl to the how moche thou may lowe thyself bynethe al
other. though it were so that in goddis syght thou had
dest moze grace than ony other. But it is perill to the co
hye the & lyfe thysel in thy thought wylfully aboue ony
other man/ though he were the moost wretche: or the
moost synful capyt that is in erthe/ For our lord saye
th. Qui se humiliat exaltabitur. et qui exaltat humiliatur/
Who so hyeth hymself. he shal be lowed. & who so low
yeth hymself. he shal be hyed/ This part of mekenes the
behoueth for to haue in thy begynnynge / and by chys
& by grace shal thou come to the fulhede of it & loo of all
other vertues for Who so hath one vertue. he hath al
other vertues. As moche as thou hast of mekenes. som o

Luc.
xiii.

che as thou hast of charyte. of pacyence. & of other vertues though they ben not shewen outwarde. Be then helpe to gete mekenes: & holde it for it is the fyrste & the last of al vertues. It is the fyrst: for it is the grounde as saynt austyn sayth. It shou chynke for to byde an hye house of vertues. or deyne þ fyrst a depe grofde of mekenes. Also it is the last: for it is kepyng & saupng of all other vertues. saynt gregory sayth. He þ gadreth vertues without mekenes. he is lyke to hym þ. whiche makyth & bereyth powder of spicery in the wynde. Do thou neuer so many good dedes. fast thou wake thou. az ony other good werke do thou. yf thou haue no mekenes. it is noughte that thou doost.

How men sholde do þ wanten þ felyng of mekenes in affectyon not dzedng to moche therfore. Caplm xix

Duertheles yf thou may not fele this mekenes in thyn hert with affectyon as thou woldest do as thou may meke thyself in wyl by reason. crowngng that it sholde be so as I say. though thou fele it not. And in that holde the a moze wretche that thou may not fele sochfastly thy self as thou arte. And yf thou do so. though thy fleshe ryle there agayne and wylle not assent to thy good wyl. be not to moche adrad. but thou shalt be re & sustre the fals felyng of thy fleshe as a payne. and thenne thou shalt despyle & repzeue that felyng. & breke downe that rylng of thyn herte: as thou woldest be wel payd for to be croden & spourned vnder other men nesete. And so by þ grace of Ihu cryst thugh stedfast thynkyng on the mekenes of his precyous manhede shalt thou abatemoch þ strynges of pryde. & þ vertue of mekenes that was fyrst in thy naked wyl shal be turned in to felyng of affectyon. withoute whiche vertue eether in true wyl or in felyng who so dyspose hym to.

Greg.

serue god in conceytable as the blynde he shal stoble
 & he shal neuer come therto. The hyer he clymbyth by bo
 dely penance & other vertues & hath not this mekenes
 þe lower he fallerh. For as saynt gregory sayth. He that
 can not perspely despyse hymself. he founde neuer yet þe
 meke wysdom of our lord Ihesu cryst.

How hypocrites & heretikes for lackyng of mekenes
 hyen hemself in her hert aboue al other. Capit xx
 Hypocrites ne heretikes fele not this mekenes ney
 þer in good wyl ne in affectyō. but ful dype & ful
 colde arn her hertes & her reynes fro þe lost felyn
 ge of this vertu. and in so moche the ferder they be fro
 it. that they wene that they haue it. They gnawe on the
 dype barke withouth. but the sweete kernel of it & the iuly
 sauour may they not come to. They shew outward me
 kenes in habyte & holy speche. in lowly berynge. & as it
 seemyth in many bodely and ghostly vertues. but neuer
 theles in the wyl & in th affectyon of her hert. where me
 kenes sholde be. it is saynt. For they deme & despyse &
 setten at nought other men that wyl not do as they doo
 ne & teche. they holden hem ether soles by vncūnyng
 or blynded by fleschly luyng. And therfore lyste they be
 self vpon hye in her owne syght aboue al other. wenyn
 ge þe they liue better than other. & that they haue onely þe
 lothfastnes of good luyng. & in ghostly felynge & sy
 guler grace of god both in knowynge & in ghostly felyn
 ge passynge other men. And in this syght of hemself cry
 leth a delyte in her hertes in the whiche they worshyp &
 prauise hemself. as there were none but they. They pray
 len & thaken god with her lippes. but in her hertes they
 selfe as theues þe worship & the thakynge fro god. & setty
 sh it in hēself. also they haue nothei mekenes in felynge

ne in wyl/ A wretched captyf or a spinner whiche falleth
al dawe. & he is sozr that he doth soo though he haue not
mekenes in affercyon/ he hath it in a good wyl/
But an heretike or an ypocrite hath neyther/ For they
haue the condycyon of the pharyse/ whiche cam as our
lozde saythe in the gospel wyth the publican in to the te
ple for to pray. And whan he came he prayed not ne as
ked ought of god. for hym thought he had noo nede. but
he began to thanke god and sayd thus/ Lozde I thanke
the that thou geuest me grace moze than to other that I
am not as other men be/ robbers lechours/ or other su
che spinners/ And he lokyd besyde hym and sawe the pu
blican whiche he kne we for a wretche/ knockynge on
his brest onely cryenge after mercy/ thenue he thanked
god y he was not suche one as he was/ for lozde he sayd
I fast twyes in the weke/ and I paye truly my tythes/
And whan he had doo. our lozde sayd that he yete home
open without grace as he came. & gate ryght nought/
But now sayst thou. wherin trespassyd this pharyse
th he thanked god & was soch that he sayd/ as to this I
answere & say that this pharyse trespassyd in almoche
as he demyd and repzeynd in his hert the publican whi
che was iustifyed of god/ And also he trespassyd for he
thankyd god oonly with his mouth/ but he delpted pze
uely & wylfully bi a pzeup pryde in hys selfe of y ptes of
god. stelyng y wo:thpy flouyng of god. & set it in hym
self/ This same condycyon of this pharyse sothely ha
th heretikes and ypocrites/ They wyl not gladly pray
& yf they pray: they meke not hemselfe knowlegng tru
ly her wretchednes/ but they make hemself by a feny
ge for to thake & loue god/ & spekyth of hys with her mou
th/ but her delpte is vayne & fals & not i god/ & yet they
wene not so/ they can not loue god/ for as the wylfema

May.
22.

sayth/ Ad est speriosa laus in ore peccatoris/ It is ney
ther sayt ne semely prayfynge of god in the mouth of a
synner wherfore it is profytable to the and to me & to su
che other wretches for to leue the condicpon of this pha
risse & seyned lounge of god. and folowe þe publican
in lownes/ askynge mercy & foryeuenes of synnes. and
grace of ghostly vertues/ þe we myghte afterwarde with
a cleue hert sochfastly thake hym & loue hym/ and yeue
hym holy the worschyp without seynynge/ For our lord
asketh this by his prophete/ *Sup quem requiescet sps
meus. nisi sup hñile contritū spā & tremētū sermones
meos/ Upon whom shal my spyrte rest/ & he answere
th hymself and sayth. vpon none but vpon þe meke pooz
& cōtēte in hert & dzedynge my wordes/ Then ys thou
haue the spyrte of god rulyng in thy hert: haue meke
nes and dzedē hym/ ¶ What thynges me
owe to beleue by a seker sayth/* Capitulum xxi.

The ii. thyng whiche the behouich for to haue is
seker trouth in al chartycles of the sayth & in þe
sacraments of holy chyrche/ trowynge hem stedfastly
with al thy wyll in thy herte/ and though thou fele ony
stryng in thy hert apenst ony of hem by suggestion of
thy enemy for to put the in dowte of hem be thou stedi
fast & not to moche adrad of felyng of suche strynges
but forlake thy enemy wythe without disputynge or can
sakyng of hem/ & sette thy sayth generally in the sayth
of holy chyrche/ & charge not the stryng of thy hert/
Whiche as the senyth is contrary therto/ For that stry
ng is not the sayth/ but the sayth of holy chyrche is
thy sayth/ though thou neuer see it ne fele it/ And bere
then suche strynges pacyently as a scourge of our lord
de/ by the whiche he wyl cleane thy hert & make thy say
th stedfast/ Also the behoueth to loue & worschyp in thy

herte al the lawes & ordynaunce made by prelates & rulers of holy chyrche the other in declaringe of the sayth or of the sacramentes or in general of al crysten men/ mekely & truly assent to hem/ though it be so that thou knowe not the cause of her ordynaunce/ And though the thynke that some were vnskyful/ thou shalt not deme hem ne repleue hem/ but worschipp hem all though they longe but lytill to the/ Ne receyue thou non opynion ne falsalpe ne synguler conceyte vnder colour of moze holynes as some done þat are not wylle/ nother by thynow/ ne ymaginynge. ne by techynge of none other man: Whiche contrarpyeth to the the lest ordynaunce or general techynge of al holy chyrche. And ouer this thou shalt hope stedfastly þat thou art ordered of our lord to be saued. as one of his chosen by his mercy/ & styre not fro this hope what so thou heryst or seest/ or what tēptaciō thou be in/ And though the thou thynke so þat greet a wretche þat thou were worchyp to synke in to helle for that thou doost noo gode/ ne seruest god as thou sholdest doo/ yet holde the in this trowth & in this hope/ & aske mercy. & al shal be ryght wel/ yet & though al þat deuyles of helle apere in bodely lyknes slepyng or wakynge sayenge to þat thou sholdest not be saued/ or al men lyuyng in erth/ or al the aungels in heuen/ If it myght be sayd to the the same/ thou sholdest not leue hem. ne be styred moche fro the hope of saluacyō. This I say to the/ for some be so weyke & so simple þat whan they haue geuen hemself al hooly to serue god after her cūspynge yf they fele ony styrynge within by thynkynge of chēmye/ or elles fro without of ony of the deuyles prophets whiche mē callen sorhlayrs that they sholde not be saued/ or her state of her maner of lyuyng were not plesaunt to god/ they ben astonyed & styred wiche suche wordes/ & so for vncō

nyngge they falle so tyme in a grete houpnes/ & as it were in a dyspapyr of saluacyon/ wherfore as me thynke it is spedfull to enery creature whiche by our lordes ihesu cryst is in ful wyl to forsake synne/ & as clerly as his conseyence tellyth hym he suffereth noo dedely synne rest in hym & he ne thynketh hym sone therof. & make hym to & sacramentes of holy chyrche/ for to haue a trust of saluacyon/ And moche more than they that yeeue hem hooly to god. & flee denyal synnes after her myght/ And on the contrary wyse as peryllous it is to hym whiche lyeth wytepyngly in dedely synne for to haue truste of saluacyon/ & i hope of & trust wyl not forsake his synne ne loth hym truly to god & holy chyrche.

How a stable entent is nedeful to thyse & sholde please god/ & dyscrecyon in bodely werkes. Ca xxii

The iii. thynge whiche is nedeful to the for to haue in thy begynnynge. is an hole & a stable entencion. that is for to saye/ A hole wyl & a desyre onely for to please god/ for that is charyte/ without whiche all is nought that thou doost And thou shalt set this entent alway for to letche and traueyle how thou myght please hym. noo tyme for to cesse wylfully of good ocupacyon other bodely or ghostly/ For thou shalt not let a tyme in thy hert. as thus longe thou woldest serue god. & sythen to suffer thyn hert wylfully fall downe in to vayne thoughtes & ydle ocupacions/ wenyngge that it were nedful for lauyngge of thy bodely kynde: leuyngge & keepyngge of thy hert & good ocupacyon. sekynge a rest & confort for a tyme outwarde by thy bodely wyttes. or inwardly by nytees. as it were for recreacyon of thy spyrte/ for it sholde be more sharper after warde to ghostly traueyle. for I trow it is not soth/ I say not that thou may in dede performe thyn entent. for oft sythes thy bodely nedes. erpyn

ge dꝛynkynge sleppynge & spekyng & þ̄ frayltye of þ̄ flesche
 I hal let the be thou neuer so beset / & hynder the / But I
 wolde that thy wyl & thy entent were al way hole to tra-
 ueple ghostly oꝝ bodely. & no tyme to be ydle / but alway
 lyftyng by thy hert by desyre to god & to þ̄ blyss of he-
 uen whether thou ete oꝝ dꝛynke oꝝ any other bodely tra-
 ueple that thou vbest: almoche as thou may wylfully le-
 ue it not. foz yf thou haue this entent it shall make the
 euer quicke & sharpe thi trauayle / & yf thou fal by frayl-
 te oꝝ neglygence in any ydle ocupacyon oꝝ vayne speche
 it shall smyre vpon thy hert sharply as a pyrke & make
 þ̄ foz to pyke & ve wep of al vanytees / & foz to coꝛne apē
 hastly to inwarde thyng of Jhu cryst. oꝝ to some go-
 de ocupacyon / foz anence thy bodely kynde it is good
 foz to vse descreyson in etyng dꝛynkynge & sleppynge. &
 in al maner bodely penaunce. & in lōge prayer by speche
 oꝝ in bodely felyng by grete feruour of deuocyon other
 in weppynge oꝝ suche other / & also in ymagynynge of the
 spyrtye whan a man felyth no grace / In all thyse wer-
 kes it is gode to kepe discrecyon / foz the meane is þ̄ best
 But in desirynge of spye by keepynge of thy hert: & in
 cōrynuel desyre of vertues. & þ̄ blyss of heuen / & foz to
 haue the ghostly knowynge & the lounge of Jhu cryst
 holde thou no meane / foz the moze that it is of this the
 better it is / foz thou shalt haue spye & al fleschly lous
 & dꝛedes in thy hert without slepyng / And thou shalt lo-
 ue vertues & ctesies: & desyre hem without stynge yf
 thou myght. I say not that it is nedful to saluacyō / but
 I hope it is spedful. & yf thou kepe it thou shalt prospre
 moze in one yere in vertues thā thou shalt without this
 prospre in vii. yeres /

Of a lyfple cher-
 syng of thynges layd betoze / & of makynge of offeryn-
 ge that sholde be offered to god /

Do I haue tolde the fyrst of ende whiche thou shalt beholde in thy desyre/ & drawe towarde it as nygh as thou may/ Also I haue sayd the of the beginnyng what þe nedest for to haue/ as mekenes liker trouthe/ & an hole entent to god/ vpon þe whiche grounde thou shalt sette thy ghostly hous by prayer & by medytacyon & other ghostly vertues/ These say I to the thus/ pray thou or thynke thou. or ony other dede þe thou doost goode by grace/ or bad by thyne owne freilte/ or what þe thou felyst seest or herest: smellst or sauereest with our forch in thy bodyly wyttes/ or with in ymagynacyon knowynge or felyng in thy reason/ bynne it al within þe trouthe & the rules of holy chyrche/ & cast all in the moztet of mekenes/ & breke it smalle with a pestel of drede of god & tozugh the powder of all this in the fyre of desyre. and offre it so to god/ and I telle þe forsoth wel that offringelpe in the syght of thy lord Ihu/ and swete that the smoke of that fyre smelle to the face of thy lord Ihesu/ This is for to say/ Drawe al this that thou felyst with in the trouthe of holy chyrche. and breke thyself in mekenes/ And offre the desyre of thyne hert only to thy lord Ihu for to haue hym and nought elles but hym/ And if thou do thus/ I hope by the grace of cryst thou shalt neuer be ouercome by thyne enemye/ This taughte vs saynt poul whan he sayd thus\ *Sine mādūcatīs sine bibītīs. sine quicquid aliūc faciūt. oīa in nomine dñi facite/* Whether ye ete or drynke/ or what maner of dede that ye doo/ al doo ye in the name of our lord Ihu cryst/ for takynge yourself/ and offre it vp to hym/ Meanes whiche thou shalt most vse as I haue before sayd arne prayer & medytacyon fyrst I shal thew the alytpe of prayer. and after of medytacyon.

i: cor.
io.

Of prayer that is speedful to gete clennes of herte & virtues/

Caplitt

xxiii

Payer is profyte & speedfull to vñe for to gete clennes of herte by destropenge of synne & receyvinge of virtues/ not that thou sholdest by thy prayer make our lord know what thou desyrest for he knoweth well ynough what the nederth/ but for to make the able & redy by thy prayer that thou myght receyue as a cleane vessel. the grace þ our lord wyl freely geue to the/ Whiche grace may not be felte tyl thou be assayed & purged by þe fyre of desyre in deuoute prayer. for though it be soo that prayer is not the cause for whiche our lord geueth grace neuertheles it is a way by the whiche the grace frely geuen comyth to a soule/

How men sholde pray/ and wheron the poync of her thought shal be set in prayer/

Caplitt

xxv

But now desyrest thou perauenture for to knowe how thou sholdest pray/ And vpon what chynge thou sholde set the poync of thy thought in thy prayer/ And also what prayer were best for þe for to vñe/ As to the fyrst I answer and saye thus/ That whan thou art wakenyd of thy slepe/ & redy for to pray. thou shalce fele thyself fleshly and heuy euer downward to vayne thoughtis. other of dremes or fantasyes or of vnskyful besynes of the world or of thy flesh/ Then behoueth the for to quyen thy herte by prayer/ & styte it as moche as thou may to some deuocyon/ And in thy prayer that thou set not thy herte in ony bodily chynge/ but al thy traueyle shal be for to draue in thought fro beholdinge of al bodily chynge/ that thy desyre myght be as it were nakyd and bare fro al erthly chynge/ euer upward styenge vnto Ihesu cryst. Whom thou may neuer see bydeyl as he is in his godhede. ne by bodily lyt

nes in ymaginacyon / But thou mayst through deuoute & contynuel beholdinge of the mekenes of his precyous manhode fele the goodnes of the grace of his godhede: Whan thy desyre is raised & holpen and as it were made free fro al fleschly thoughtis & affectiōs & is moche lyft vp by ghostly myghtin to ghostly sauour & delyte i hy of his ghostly pfectiō. & holde therin moche of þ tyme of thy prayer so þ thou hast no grete mynde of erthly thyngge / or elles þ mynde greueth þ but litle / yf thou can pray thy / then canst thou pray wel / For prayer is nought elles but a streunge desyre of the hert in to god: by withdrauynge of the hert fro al erthly thoughtes / And so is prayer lykned to a fyre / whiche of his owne kynde leueth the lowenes of the erth / & alway styeth vp in to chaper. By ght soo desyre in prayer whan it is towechyd & lyghened of the ghostly fyre whiche is god. it is euer vpliftenge to hym that it came fro /

Of the fyre of loue /

Capitlm

xxvi

Al men þ spoken of the fyre of loue knowen not wel what it is / for what it is I can not telle the saue this I may telle the: that it is neyther bodely. ne bodely felyd / A soule maye fele it in prayer or in deuocyon Whiche soule is in the body / but he felyth it not with no bodely wytte / For though it be so that it werke in a soule. the body may come in to an herte / & as it were chaffed for lykynge trauayle of the spyrite / Necheles the fyre of loue is not bodely. for it is onely in the ghostly desyre of the soule. This is no dowte to noo man or womā that felyth deuocyon / But some ben symple & wene by cause it is called fyre that it sholde be hote as bodely fyre is & for thy I say that I haue sayd / That the certē prayer in speche ordened of god & of holy chyche is best to hē þ hē new tourned to god & to deuocyon / Ca xxvii

De thou
ers
as is
tho
houres
al say
tes /
mech
& rule
de it
mayst
also
fyre
so pla
the ho
thalt
apay
gader
& mo
uoc
holy
che
thou
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dom
And
pat
tho
I be
to e
to

QW as for the other for to knowe what prayer
were best for to vse / I shall say as me thynke
Thou shalt vnderstonde þ there ben iii. maner of pray
ers. The fyrst is prayer of speche made specially of god
as is the pater noster: and made also moze generally by
the ordynance of holy church as matyns euen songe &
houtes. And also made by deuoute men of other specy
al sayenges as to our lord & to our lady / & to his sayn
tes / As to this maner of prayer whiche is calld vocal
me thynketh vnto the that art religyous & by custome
& rule art bounde for to say matyns and houtes I holde
it moost spedeful for to say hem as deuoutly as thou
mayst. For whan thou sayest thy matyns / thou sayest
also thy pater noster princypally & other moze / For to
styrre the to moze deuocyon was it ordened for to say also
psalmes & ympnes & suche other whiche be made by
the holy ghozt as the pater noster is / And therfore thou
shalt not say hem hastily & rechelesly as thou were euyl
apayd that thou art bounde with hem / but thou shalt
gader thy affectyon & thy thought for to say hem sadly
& moze deuoutly than ony other specyall prayer of deu
ocyon. & to wyng for sothe that syth it is the prayer of
holy church / ther is no prayer so profitable to the whi
che is vocal for to vse comonly as that is. And so shall
thou put away al heuanes / & by grace thou shalt turne
thy nede in to a good wyll: & thy bonde in to a grete fre
dom. þ it shal no lettynge be to the of ghoztly ocupacyō
And after this thou mayst if thou wylt vse other. as thy
pater noster. or ony suche other. & of chise in the whiche
thou felest most sauour & most ghoztly confort in / þ holde
I best to the. this maner of prayer is spedfull comonly
to every man in the begynnynge of his conuersyon for
to vse mooste of ony other ghoztly ocupacyō

for a man in the begynnynge is rude & boytous and fleschly but yf he haue the grace / & can not thynke noo ghostly thoughtes in meditacyon. for his soule is not yet clyensed fro the olde syffe / & therfore I hope it is moost spedful for to vse this maner of prayer. as for to say his pater noster & his aue: & to rede vpon his saluter / & suche other. for he y can not trene lyghtly by ghostly prayer. for his fete of knowynge & of lounge ben seke for synne. him nedethe to haue a syker staffe for to holde hym by / This staffe is speccial prayer of speche orde ned by god and holy chyche in helpe of mennys soules. By the whiche prayer the soule of a fleschly man that is alway fallynge downwarde in to worldly thoughtes & fleschly affectyons shall be lyft vp fro hem & be holden by it as by a staffe. fed with shete wordes of the prayer as a chylde with mylke / & ruled by it that he fall not into errours ne fantasies by his vayne meditacyons / for in this maner of prayer is noo decepte who so wylstedfastly & mekely trauayle therin /

¶ What peryl is to men y in y begynnyng of her tozninge to god leueth the comyn prayer of chozdynaunce of of holy churche / & yeuẽ hem to medytacyõ. Ca xxviii

Ahen may thou see by this that chile men yf ony be suche y in the begynnynge of hyr conuersyõ or soone after whã they haue felt a lytyl ghostly cõfõrt other in deuocyon or in knowynge & are not yet stabled therin: they leue suche prayer vocal so lone & other bodily exercise / & yeuẽ them hooly to mydytacion they bẽ not wise / for ofttythes in her rest for her meditacyons they ymagyn & thynke on ghostly thiges after her owne wytte & solow her bodely seipnge / & haue not yet receyued grace thereto. & therfore they by descrecyon ofte tythes ouertrauayle her wittes. & broken her bodely my

ghe. & so they fall in to fantastayes & syngler conceptes
 oꝝ in oppn errours: & letten þ grace that god geueth hē
 by suche banities: the cause of all this is a pryncyple
 of himself. as whā they haue felt a lꝑtꝑl grace they we
 ne it so moche passynge ocher þ they fall in dayngloꝝ
 & so they lese it. If they wylt how lꝑtꝑl it were & they fele
 regard of that þ god geueth oꝝ may geue. they sholde be
 ashamyd to speke ought thereof but it were in grece ne
 de. Of this maner of prayer by speche. Sheshy dauid
 in the lawte thus. *Vocem ad dñm clamaui. Vocem
 mea ad dñm deprecatus sum.* Loo dauid þ prophete for
 to styꝛe ocher men to pray both with hert & with mouth
 sayd. with thy voyce I cryed to god. & with my speche I
 besought our loꝝde.

P. ciii

¶ Of the ii. maner of prayer þ is in speche not certayn
 but foloweth þ styꝛyng of deuocyon. Capitl xxx

¶ The ii. maner of prayer is by speche/ but it is not
 of ony certayn speccal sayeng/ And this is whā
 a man oꝝ a woman feleth grace of deuocyon by the peie
 of god. & in his deuocyon speketh to hym as he were bo
 dely in his pꝛesēce with suche wordes as accordeth mo
 ost to his styꝛyng for the tyme. & as comyth to his myn
 de after dyuers rewarde whiche he feleth in his hert/
 eynher rehersyng his synnes & his wꝛetchydones. oꝝ the
 malice & the sleghthes of the enemye/ oꝝ elles the mercy
 & the goodnes of god/ And with that he cryeth with deu
 syꝛe of hert & with speche of mouth to our loꝝde for so
 cour & for helpe. as a man that were in pꝛyl amōge his
 enemyes. oꝝ in synnes shewynge his loꝝes to god as to a
 leche/ sayenge as dauid sayd: *Erripe me de inimicis meis
 deus meus/ A loꝝde delpue me of myn enemyes/ D:
 elles thus/ Sana aiam meā qꝫ peccauit tibi/ A loꝝde he
 le my soule. for I haue synned apenst þ/ D: suche ocher*

P. c.
13.2
P. xl

.p.

as cometh to mynde/ And also hym thynketh so moche
godenes & grace & mercy in god & hym lych with grea
te affectyon of hert for to loue hym & thanke hym by
suche wordes & psalmes as acordeth to h louyng & pray
syng of god. as dauid sayd. Confitemini dñio qm̃ bon⁹
qm̃ in sc̃l̃z mis eius. Loue ye & prayse our lord. for he
is good. & by such other as he is styred to say.

¶ That h̃ ii. maner of praye pleseth moche god. & ma
keth a man to haue h̃ in body as he were dyke. & ma
keth hym in soule to be wounded with the swerde of
loue/

Caplm

xxx

¶ This maner of prayer moche pleseth god. for it
is only of h̃ affectyō of hert/ & therefore it go
th neuer vnsped without some grace/ this prayer lōge
th to the ii. part of contemplacyon as I haue sayd before
Who so hath this yete of god reuerēly/ hym behouich
for the tyme to flee p̃sence & company of all men: & to
be alone & he be not letted/ who so haue it holde it why
le he may/ for it may not longe last in the seruour. for
if grace come plenteuously. it is traueplous wōderful
ly to h̃ sp̃rite: though it be likyng/ And it is moche wa
styg to h̃ bodily kynde who so moche ṽle it/ for it ma
keth the body yf grace come myghtly for to styre & tour
ne here & there as a man & were madde or dyken & co
wde haue no rest/ this is a poynt of h̃ passiō of loue. & whi
che by grete ṽpōlce & maystry byketh down al lustes
& lyknynges of ony erthly thyng/ & it woundeth h̃ soule
wyth h̃ byp̃sful swerde of loue. & the body falleth downe
& may not bere it ¶ This touchyng is of so grete myght
h̃ the moost vycyous or fleschly man lyuyng in erthe: yf
he were well toched ones myghtly wyth this sharpe
swerde/ he sholde be ryght sadde & sobe a grete whyle
after: & lothe al h̃ lustes & lyknynges of his flesche: & al er

ly thynges whiche he had moost delyte in/

How þe fyre of loue wasteth al fleschly lustes. as other
fyre wasteth bodely thynges/ Caplm xxxi

Of this maner of felynge speketh the prophete Je
rempe thus/ Et factus est in corde meo quasi ig
nis estuans clausus qz in ossibus meis. & defeci ferre
nō sustinens/ This is thus moche to vnderstode: The
loue & the felyng of god was made in my hert not fyre/
but as fyre glowyng/ for as bodely fyre breñeth & wa
steth al bodely thyng where it comyth/ Kynghe so ghost
ly fyre/as is þe loue of god breñeth & wasteth al flesch
ly loues & lpynges in a mannes soule/ And this fyre is
stokyn in my bones/as the pphete sayth of hymselfe.
That is for to say/ This loue fulfyllth þe myghies of
my soule. as mynde reason and wyl of grace & ghostly
swetnes/as marowfyllth ful þe bone/ & þe within. and
not without in the wyttes. Neuertheles it is so myghty
within þe it smytereth out in to the body & makyth all the
body quake & tremble. It is so fer fro the bodely kynde
& so vnkouth þe he can no skyllon it. & may not bere it/
but falleth & falleth downe as the prophete sayth/ And
therfore our lord tempereth it. & withdroweth the fer
uour: & suffreth the hert to falle in to a sobyete of more
softnes/ who can pray thus oft. he spedeth soone in his
traueyle/ He shal gete more of vertues i a lytyl tyme thā
some man without this or a nother as gode shal gete in
long tyme. for al the bodely penaunce þe he myghte doo
And who hath this. it nedeth not for to charge þe bodely
kinde with more penaunce thā it bereth/ yf he haue it oft
Of the thynde maner of prayer that is only i þe herte
without speche outward/ Caplm xxxii

The ii. maner of prayer is only in the hert with
out speche by grete reste & softnes of þe body & of

the soule / I cleue hert hym behoueth to haue that shall
 pray wel thus. For it is of suche men & wyfien that by
 longe traueyle bodely & ghostly / or elles by suche shro
 pe smytynge of loue as I haue before sayd comen in to
 rest of sperryte / so that her affectyd is tourned in to gho
 stly sauour / that they mo welapgh contynuelly praye in
 her hert / and loue & praye god withour grete lettynge of
 temptacyons or of danytees. as I haue before sayd in
 the seconde part of contemplacyon / Of this maner of
 prayer sayth saynt poule thus / Nam si orem lingua:
 spiritus meus orat. mens autem mea sine fructu est.

Cor
 xiii

Quid ergo / Orabo et spiritu orabo & mente. psallam
 spiritu psallam & mente / That is to say / yf I pray with
 my tonge oonly by the wyl of sperryte & by traueyle / the
 prayer is medeful. but my soule is not fedde / For it fely
 th not the fruite of ghostly swetnesse by vnderstondyng
 What shal I then do sayd saynt poule / And he answery
 th & sayth / I shal praye by traueyle & desyre of the sperry
 te / And I shal praye also more inwardly in my sperryte
 without traueyle in ghostly sauour & swetnes of the lo
 ue & lyght of god / by the whiche lyght & helyng of loue
 my soule is fedde / Thus as I vnderstonde saynt poule
 coude praye / Of this maner of prayer speketh our lord
 de in holy wyrtte by fygure thus Ignis in altari meo

Leuit.
 2.

Semp ardebit. & cotidie sacerdos surgens mane subo
 ciet ligna ut ignis nō extinguatur / This is for to saye /
 The fyre of loue shall ever be lyght in the soule of a deu
 ounce & cleue man or woman / the whiche is the awater
 of our lord / And the prest shal euery day at mozne laye
 to styches & noythe the fyre / That is to say / This mā
 shal by holy psalmes: cleue thoughtes. & seruent desyre
 noythe the fyre of loue in his hert that it goo not out in
 ony tyme / This test our lord preyeth to some of his ser

vauntes as it were a reward of her trauayle. and a shew
dowe of the loue whiche they shal haue in p̄blyss of heu-
en/

How men sholde do that bē trauay-
led with dayne thoughtes i her prayers. Ca. xxiii

But now seest thou that I speke ouer hye to the in
this maner of prayer/ for it is no maystry to me
for to saye it/ but for to do it there is the maystry/ Thou
sayest that thou canst not praye thus deuouly ne so ho-
ly in hert as I speke of for whan thou woldest haue p̄-
mynde of chyn hert v̄ward to god in thy prayer. thou
felyst so many thoughtes in dayne of chyn owne dedes
befoze doon or what thou shalt do/ & of other meenes de-
des/ and luche many other/ lettynge & carpyng the so p̄
thou mayst nother fele sauour ne rest ne deuocō in thy
sayeng/ and oft sythes the moze thou trauaylest to kepe
chyn hert. the farder it is fro the: & the harder: somtyme
fro the begynnyng to the laste ende: that the chynke it
is but lost al that thou doost/ And vnto this that thou
sayest that I speke to hye to the of prayer/ I graunt wel
that I speke other wyse than I can or may do/ Neuer-
theles I say it for this entent/ that thou sholdest knowe
how we ought to pray yf we dyde well/ And sythen we
may not do so/ that we knowe thesē our feblenes me-
kely. and crye god mercy/ Our lord had thus hymself
whan he sayd *Diligēs dñm deū tuū ex toto corde tuo:
ex tota aīa tua. & ex oībz viribus tuis/* Thou shalt loue
god of al chyn hert & al thy soule. & all thy myght/ It is
impossible to ony man for to fulfille this byddynge so
fully as it is sayde. lpyng in ethe/ And yet neuerthe-
les our lord had vs for to loue so for this entent as sain-
te bernarde sayth/ that we sholde knowe the by our fe-
blenes/ and thenne mekely crye after mercy/ and we
shal haue it. Neuertheles I shal telle the as me chynke

xxiii

th in this askynge / whan thou shalt praye make thy
 entent & thy wille in the begynnyng as hole and as cle
 ne to god as thou mayst shew in thy mynde / & thes
 begynne & do as thou mayst. And though thou be neuer
 somoche lotted aghenst thy fyrst wyl. be not adrad. ne to
 angry wyth thyself / ne in pacient aghenst god: that he
 yeueth the not the sauour of ghostly swetes wih deu
 cyon as þy thynketh that he yeueth to ocher creatures /
 But see cherby thy o'wne feblenes: & bere it easely / hol
 dyng in thy o'wne syght thy o'wne prayer feble as it
 is wih mekenes of herte / trustyng also sykerly in the
 mercy of our lord that he shal make it good & profyta
 ble to the moze than thou knowest o'z felest. For wyte
 thou wel that thou art excused of thy dette. & thou shalt
 haue mede for it as for an ocher good dede þy thou doost
 in charyte though thy hert were not therupon in the
 doyng. Therfore do that longeth to þy. and suffre our
 lord to yeu what he wyl: and ceche hym not. And tho
 ugh thou thinket thyself cecheles & negligent / & as thou
 were in grete defawte for suche thynges / Neuertheles
 yet shalt thou for this defawte & al ocher vnyals whi
 che maye not be eschewed in this wretchyd lyf lyft vp
 thy hert to god / knowleggyng thy wretchydnes / & cry
 mercy wih a good trust of foryeuenes & styue no mo
 re ther wih: ne hange no longer therupon as thou wol
 dest by maystry not fele suche wretchydnes. Leue of &
 go to some ocher gode dede bobely o'z shostly / and thyn
 ke for to do better a nother tyme / But though thou fal
 on a nother tyme in the same. fe an hundred tymes / pe
 a thousande tymes / yet do as I haue sayd: and al shall
 be wel / For det moze a soule that neuer may fynde rest
 of hert in prayer / but al her lyfe tyme is stryuyng wih
 her thoughtes and taryeth and it c'wbleth wyth hem.

yt the kepe her in mekenes and charyte in other lydes/
 theshal haue ful moche mede in heuen for her good tra
 uerle.

¶ Of meditacion of synful men after that they be hoo
 ly courned to god/

Capl'm

xxxiii

Now of medytacyon that I telle the a lytyll as
 me thynketh. Thou shalt vnderstonde that in
 meditacions may no certen rule wel be set euery man
 for to kepe/for they are in free pece of our lord after the
 dyuers dysposynges of cholen sowles/and after þe sta
 te that they ben in/and also after that they profyten in
 vertues and in her astace. soo he encreaseth her medi
 tacpons bothe in ghoostly knowynge and louynge of
 þe. For who so is euer plike wise in knowynge of god &
 ghoostly thynges it semeth that he wexeth but a lytyll in
 the loue of god/and that may be shewed opynly in the
 possles. whan they in þe day of pētecost were fulfylled
 with brenning loue of þe holy ghoost. they were made ney
 ther folis nesciois/but they were made wōder wyse bo
 th in knowynge & spekyng of god & of ghoostly thynges/as mo
 che as a mā myght haue in flesche lyuyng Thus speky
 th holy wyrt of hem/Repleti sunt omnes spu scio. et ce
 perunt loqui magnalia dei/They were fulfylled of þe
 holy ghoost and they began to speke þe grete merueyles
 of god/and al that knowynge they had by traupshen
 ge in loue of the holy ghoost/Dyuers meditacions the
 re ben/whiche our lord putteth in a mannes hert: So
 me that I telle the as me thynketh for thys cause/
 If thou sele ony of hem that thou shouldest þe better tra
 uerle in be/In the begynnyng of conuersion of suche a
 mā that hath be moche foyled with wooldy or fleschly

synne/compynly his thought is moost vpon his synnes
 with grete compunccon & sorowe of herte/with grete
 wepyng and many teeres of the eye/mekely & besely askyng
 mercy & foryewenes of god for hem/And yf he be
 towechyd sharply for our lord wyll make hym soone
 clene/hym shall chynke that his synnes are euer in his
 syght so to wile & so horryble that vneth shall he mo to be-
 re hymself/And though he shoue hym neuer so clerely/
 yet shall he fynde syghyng & fetyng and bytyng of
 his conyence that hym shall chynke that he is not shyp-
 uen ryght. And vneth shall he mo to haue ony rest/in
 somoche that he shold not endure inche traueple ne we-
 re it that our lord of his mercy comforteth hym somety-
 me as he wyll by grete deuoccon of his passcon or of so-
 me other as he wyll yewe it. Upon this maner werke-
 th our lord in some mennes hertes moze or lesse as he
 wyll/And all this is the grete mercy of our lord that
 not oonly wyll foryewe the synne or the trespase/but he
 wyll both forgyue the trespase and þ payne for it in pur-
 gatory for suche a lpyl payne here of bytyng of consci-
 ence/And also yf he wyll dyspose a man to receyue ony
 specal pest of the loue of god/hym behouyth fyrst to be
 scowred & clenched by suche a fyre of compunccon for al
 the grete synnes before done/Of this maner traueple
 speketh dauid in many places of the sawter/and specy-
 ally in the psalme/ Misere mei deus/

¶

¶ That þ medicaciō of þ māhede of cryst or of his passi-
 on is yeuē freely of the holy ghost/And how it shall be
 knowen whan it is yeuē/

Capliiii xxxv

And then somtyme after this traueple. and som-
 tyme wyth al. suche a man or elles a nother the
 whiche by grace of god hath be kept in Innocence/our
 lord yeueth a medicaccon of his māhede/as of his by-

thou of his passion. and of the compassion of our lady
 saynt mary / whan this medytacyon is made by the ho-
 ly ghost / thenne it is ryght profitable and gracious.
 And that thou shalt wyte by this token / Whan it is soo
 that thou art styred to a medytacyon in god / & thy thou-
 ght is sodenly drawen out fro all worldly and fleschly
 thynges and the thynketh as thou seest in thy soule thy
 lord Ihesu in a bodely lyknes as he was in erthe / and
 how he was taken of the Jewes and bounden as a thef
 beten and dyspyled / scourged and demyd to deth / how
 lowely he bare þe crosse vpon his backe and how cruel-
 ly he was deyled therupon / Also of the crowne of thorn-
 es vpon his hede / and of the sharpe spere that stycked
 hym to the herte / & thou in this ghostly spghe felyst thyn
 herte styred to soo grete compassion & ppyte of thy lord
 Ihesu that thou moonest and wepest and criest with al
 the myghtes of thy body and of thy soule / wonderynge
 the goodnes and the loue. the pacyence and the meke-
 nes of our lord Ihesu / that he wolde for so synful a cap-
 tyf as thou art sustre so moche payne / And neuertheles
 thou felyst somoche goodnes & mercy in our lord that
 thyn hert riseth vp in to a loue & a gladnes of hym with
 many swete keres: haupng grete trust of forgyues of thy
 synnes & of saluacyon of thy soule by the vertue of this
 precyous passion / that whan þe mynde of crystes passi-
 on or any poynt of his manhede is thus made in thyn
 hert by suche a ghostly spghe / with deuout affectyō an-
 sweryng therto / wyte thou well thenne that it is not of
 thyn owne werkynge. ne seynyng of no wyckyd spyr-
 ite / but by the grace of the holy ghost For it is an openyng
 ge of the ghostly eye in to crystis manhede. And it may
 be called the fleschly loue of god / as saynt bernarde cal-
 lyth it / In as moche as it is sette in the fleschly kinde of

Berth.

cryst/ And it is ryght good and a grete helpe in destruy-
enge of grete synnes/ and a good waye to come to ver-
tues/ and so after to contemplacion of the godhede/
For a man shal not come to ghostly lichte in contempla-
cyon of crystes godhede/ but yf he come fyrst in ymagy
cyon by bytternes and by compassyon/ and by stedfast
thyngyng of his manhede/ Thus saynt poulobye. fyrst

p. cor. 2.
2.

he sayd thus/ Nichil indicaui me scire inter vos. nisi
Ihū xpm & hunc crucifixum/ I shewed you ryght nou-
ght that I couthe. but Ihesu cryst. and hym crucyfyed/
As yf he had sayd/ Wher knowyng and my trust is oon-
ly in the passyon of cryst/ And therfore sayd he thus al-
so. Nichil auct ablit gloriari nisi in cruce dñi nostri ihū
crysti/ Forboden be fro me al maner of Joye & lyknyng

Gal. 2

but in the crosse and in the passyon of oure lord Ihesu
cryste/ And neuertheles afterwarde he sayd thus/ Pre-
dicamus vobis xpm dei virtutem et dei sapienciam/ As
who sayth/ fyrst I preched of the manhede & the passy-
on of cryst/ Now I preche to you of, & godhede/ As thus

p. cor. 1

That cryst is the myght of god/ and the endles wyfdo-
me of god/
That the medytacyon of the passyon of cryst is with-
drawen fro hem that it is geuen to oth lythes for dyvers
causes/

Caplm

xxxvi

His maner of medytacyon a man hathenot al-
way whan he wolde/ but whan our lord wyll
peue it/ Unto some men and wymmen he peuyth it all
theyr lyfetyme by lythes whan he byspyth hem/ As so-
me men arne so tender in her affeccyon that whan they
here men speke/ or elles that they thynten of his prey-
ous passyon. her hertes mellen in deuocyon/ And arne
fedde and comforted agens all maner temptacyons of
the enemye/ And y is a grete pest of god/ To some mē he

ye ueth it fyrst piteuously / & afterwarde he withdraueth it for dyuers causes. Other yf a man were proude of it in his owne syghte / for some other synne / by the which he makyth hymself vnable for to receyue þ grace / Or elles our lord withdraueth it / & al other deuocions somtyme fro a man or a woman / for he wyl suffre hym to be assayd by temptacions of his enemye / And so wyl he dyspose a man for to knowe and fele hymself more ghostly / for he sayd soo hymself to hys dyscyples / *Expedit vobis vt ego vadam / Si enim non abiero: peccatus non venit ad vos /* It is spedeful to you that I go fro you bodely / for yf I goo not the holy ghost maye not come to you. for as long as he was with hem they loued hym moche / but it was fleschly in his manhede / And therfore it was spedeful to hem that he shoulde withdraue the bodely fourme fro her syghte / þ the holy ghost myght come to hem / & teche hem for to loue hym & knowe hym more ghostly / as he dyde on þ day of pentecost. Byghit so it is spedful to some that our lord withdraue a lityl the bodely & the fleschly lyknes fro the eye of þ soule þ the herte myght be sette & fyrred more besyly in ghostly desyre / & sekynge of his goodhede

Joh. 12.

Of dyuers temptacions of the fende.

Caplm:

xxxvii

Euertheles it behouyth a man to suffre many temptacions fyrst / And thysle temptacions fallen oft tymes to some men & wpmmen after whan comforte is withdrauen / vpon dyuers maners by malice of the enemye / As thus / whan the deuyl perceyuethe deuocyon moche withdrauen. that the soule is lefte as it were nakyd for a tyme / thenne sende th he to some men temptacions of lechery of gloteny. so hore & so bryfynge / that hem shall thynke that they helyd neuer none

c. ii

soo greuous in al her lyfe tyme befoze whan they yaaft
hem moost to synne. In so moche that they shal thynke
it impassyble for to stonde longe and suffre that they ne
shal nedes falle but they haue helpe/and therfoze haue
they thenne moche sorowe/both for lackyng of comfoz
te and deuocyon whiche they were wonte to haue/And
they haue moche dzedde of fallyng fro god by suche ope
synnes/And al this werketh the deuyl at the suffraun
ce of god for to doon hem forthynke her good purpos
& tourne ayen to synne as they were wonte to do/But
whoso wyl abide awhyle and suffer a lytyl payne/and
not tourne ayene to synne for noo thyng the honde of
our lord is full nere / and helpyth ryght soone. For he
keepeth hym ful sykerly/and the man wote not how as
the prophete dauid sayth in the persone of our lord.

P.20.

*Cum ipso sum in tribulacione. eripiam eum & glorifica
bo eum/* I am with hym in his tribulacyon/ & in temp
tacyon I shal delyuer hym/and I shall make hym glo
ryous in my blyss/Some men he tempteth by ghost
ly synnes malyciously. as by mystrowyng of the say
th or of the sacrament of our lordes blessed body/ Also
of despayre or of blasphemye in our lord or ony of hys
sayntes/or lothynge of her lyfe/or bytternes or vnskyl
ful heynnes/or of to moche dzedde of hymself and of her
body yf they put hē holy to goddis seruyse/Some men
he tempteth also. and namly solytoz men & wymmen
by dzedes & vglynes. & quakynges and shakynges/ep
ther apperyng to hem i bodely lyknes or elles in ymagi
nyng sleppynge & wakyng/And carpyth hem so that vn
neth may they haue ony rest/ And also on many other
wyses he tempteth. mo than I can or may saye/

*¶ Of dyuers remedies ayenst temptacions of the fen
de/*

Remedye to suche men & wymmen þe arne thus
 traueyled. oꝛ ony other wyse. may be this/ ffirst
 that they wyl put al her trust in our loꝛd Ihu cryst/ and
 bynge to mynde often his passyon: and þe paynes þe
 suffred foꝛ vs/ and that they theſe trowelied fastly that
 al soꝛowes & traueyle that they suffre in suche temptacy
 ons/ whiche to an vncunynge man semyth a foꝛsakyng
 ge of god/ That it is no reþreuyng ne no foꝛsakyng/
 but assaþenge foꝛ her better/ Eyther foꝛ clenſyng of her
 synnes befoꝛe doon/ oꝛ foꝛ grete encreasynge of her me
 de & dysposyng to moche grace/ yf they wyl suffre a whp
 le/ and stonde fast that they toꝛne not apene wylfully to
 synne/ A nother remedye is. that they dꝛe not ne char
 ge. not as foꝛ a synne. ne sette not at hert suche malycy
 ous strynges of dyspeyre oꝛ of blasphemye oꝛ of the sa
 crament. oꝛ ony suche other that were vgly foꝛ to here/
 foꝛ the felynge of thysle temptacions fyleth the soule
 nomoze than yf they herde an hounde berke. oꝛ a flee by
 te/ They carpen the soule/ but they aþeꝛe not the soule
 yf a man wyl dyspyle hem. and set hem at nought/ foꝛ
 it is not good foꝛ to stryue with hem foꝛ to put hem out
 by maystry/ foꝛ þe moze that they stryue with suche tho
 ughtes. the moze they cleue to hem/ And therfoꝛe they
 shallen as moche as they maye dꝛawe out the thoughte
 fro hem/ and sette it to some other ocupacyō/ And yet
 yf they wyl euer hange vpon hem/ then it is gode to hem
 that they be not angri ne heuy to fele hem/ but with a go
 de trust in god bere hem as it were a bodely payne & a
 scourge of our loꝛde foꝛ clenſynge of her synnes. as lon
 ge as he wyl foꝛ his loue/ as he was scourged & bare the
 crosse foꝛ her loue/ And ouer this it is gode to hem foꝛ to
 shew her hertes to some wyse man in the begynnyng be
 foꝛe they ben roled in the hert/ & that they leue her owne

Ma liii

wyrtte and folowe the counseyle of hym/ And that they
 shewe hem not lyghly to none vncunnyng or worldly
 man whiche neuer felt suche tēptacyons/ For they my
 ght lyghly bynge a simple soule in to dyspeyre by vnc
 cūnyng of hemself/ Of thyle maner of tēptacyons
 by the whiche a man semyth forsaken of god and is not
 In comfort of hem that arne tēpted our lozde saythe
 thus by his pzephete/ In modico dereliquite. & in mo
 mento indignacionis mee percussite/ et in miseracio
 nibz meis multos congregabo te/ In a lytyl I forlette
 the. That is to saye. I suffre the for to be carped a lytyl
 And in a poynt of my wrathe I smote the that is to say /
 Al the penance & the payne þ thou suffrest here is but
 a poynt of my wrathe in regarde of the payne of helle or
 of purgatory And yet in my many folde mercyes I shal
 gader togyder the/ whan the thynketh that thou art for
 saken. then shal I of my grete mercy gader the ayn to
 me/ For whā thou wenyst that thou art as it were losse
 thenne shal our lozde helpe the as Job sayth/ Cū te con
 sumpsi putauetis: ozielis de lucifer et habebis fiduciā
 That is to saye. whan thou art brought so lowe by tra
 ueyle in tēptacion that the thynketh none helpe ne no
 cōforte. but as thou were a forlooz man/ yet stonde ste
 dy in hope & pray god. & sochly thou shalt sodenly spryn
 ge vp as the day styre in gladnes of hert. and haue a ve
 ry truste in god as Job sayth/

Job xi.

How that god hem that he choseth he suffreth to be ta
 rped & tēpted and afterwarde comforteth hem & sta
 bleth hem in grace/

Caplm xxxix.

Ecc liii

Ad also in cōfort of suche men þ they shold not
 dyspeyre in tēptacyō. the wyse mā sayth th^o
 of our lozde/ In tēptacōne ambulat cū eo/ In pynis

elegit eum timorem & metum & approbacionem inducit super illū. et cruciabit illū in tribulacione doctrine sue donec temptet illū in cogitacionibus suis. et credet anime illius. ad iter directū adducet illum. et firmabit illū & iustificabit illū/ et denudabit abscondita sua illi. et thesaurificabit super illū scienciā & intellectū iusticie/

This is thus moche for to save/ This wyse man for he wolde that noo man sholde dyspeyre in temptacyon. in comfort of hem sayth thus/ In temptacyō our lord for sakech not a man. but he gooth with hym fro the begynnyng in to the last ende/ For he sayth/ fyrste he chelyth hym/ And that is whan he drawyth a man to hym by comfort of deuocyon/ And afterwarde sorowe & drede & assayenge he byngeth vpon hym. And that is. whan he withdraweth deuocyon and suffreth hym to be tempted/ And he sayth that he turmenteth hym in tribulacyon vntyl he haue wel assayed hym in his thoughtes/ And vntyl a man wyl put al his trust in hym fulli. And thenne after this our lord byngeth hym out in to the ryghte waye/ and fasteneth hym to hym and gladdeth hym/ and sythen she wyth hym his pryncples/ and pryncipal hym his tresour of knowynge & vnderstondynge of ryght wysnes/ By thysle wordes of holy wyrt may thou see þ thysle temptacyons or ony other be they neuer so vgly to a man þ by grace is in ful wyl to forlake synne arne spedeful & profitable yf he wyl suffre as he maye & abyde goddis wyl. & not tourne ayen to synne whiche he hath forlake for no sorowe ne paine ne drede of suche temptacyons/ but euer stonde styl in traueyl & in prayer with gode hope/ Our lord of his endles goodnes hauyng pyte & mercy of al his creatures whā he seeth tyme he layeth to his hōde & smyeth downe the deuyll & al his power & easeth hem of her traueyle/ And putteth a waye al dre

des & sorowes and derkenes out of her hertes/and bryn-
geth i to her soules lyght of grace/and openyth þe syghe
of the soule for to see that al the traueyle that they had it
was spedeful to hem/peupnge to hem also a newe ghost-
ly myght to openstonde al the fondpuges of the ferde/&
al dedely syfies without grete traueyle/and ledech hem
in to a sadnes of good vertues lyuynge/ In the whiche
yf they ben meke he kepeth hem vnto her last ende.and
then he taketh hem al holy to hym/ This thyng I saye
to the yf thou be carped or traueyled with ony suche ma-
ner of temptacions/be not tomoche adrad/but do as I
haue sayd and better yf thou maye/ And I hope by the
grace of our lord Ihesu cryste thou shalt neuer be ouer-
come by thyne enemye.

¶ That a man sholde not geue hym to ydlenes ne light-
ly leue the grace þe is geuen hym of god. Capl'm xl

After this whan thou art escaped suche tempta-
cions or elles our lord hath so kept þe as he do-
th many by his mercy that thou hast not be carped moo-
che with none suche/ Then it is good to the þe thou tour-
ne not thy rest in to ydlnesse for there is many a mā
þe takyth rest vpon hym to lone. But thou shalt yf thou
wylte begynne a newe game & a newe traueyle / And þe
is for to entre within in to thyne owne soule by medita-
cion for to knowe what it is/ And by the knowyng ther-
of to come to the ghostly knowyng of god / For saynte
austyn sayth/ By the knowyng of my selfe I shal hete þe
knowyng of god/ I say not that it is nedful to þe & dette
for to traueyle so ne to none other man/but he fele hym
styrred by grace as he were callid therto/ For our lord
gyueth dyuers graces where so he wyl/ not to one man
al/ne to al men one/saaf charp te whiche is comyn to al
men/and thertoze yf a man or a woman haue receyued

Aug.

a yeste of god. as deuocyon in prayer / or in the passyon
of cryste / Or any other be it neuer so lytly / leue it not to
sone for none other / but yf he fele sochfastly a better /
But holde that he hath and craueple therin stably / euer
desyrng a better whan god wyl gyue it / Neuertheles
yf that be wiche / a wen som what and he seeth a better /
And felich his hert styred therto. Then semich it a callin
ge of our lord to the better / And then it is tyme that he
folowe after to gete it. And fulfille it as swyftly as
he maye /

That a man sholde knowe the mesure of his gyft
that he maye desyre and take a better whan god wyl gy
ue it /

Our holy faders here befoze taughen vs that we
sholde knowe the mesure of our gyft / And vpon
that werke not takng vpon vs by feryng more than
we haue in felyng / We mow euer desyre the best. but
we mow not euer werke the beste. for we yet haue not
receyued that grace / An hounde that reneth after y haar
oonly for he seeth other houndes renne whan he is we
ry he resteth hym or cournech hym home aye But yf he
renne for he seeth y haar. he wyl not spare for weynes
tyl he haue goten it. Ryght so it is ghostly. who so hath
grace be it neuer so lytly. and leuyth wylfully the we
kyngge therof. and makyth hymself to craueple in a no
ther whiche he hath not yet. oonly for he seeth or hereth
that other men dyde so. sochly he may renne a whyle tyl
he be wery. And thenne shal he courne home aye. And
but he beware. he may hurte his fete by some fantasyes
or that he come home But he that werketh in suche gra
ce as he hath. And desyret by prayer mekely & lastyng
ly after more. And after felyth hys hert styred for to fo
lowe the grace whiche he desyred. he maye spkerly ren



yf he kepe mekenes/ And therfore desyre of god as mo-
 che as thou maye/ without mesure of dyscrepon of all
 that longeth to his loue or to heuen blyss/ For who soo
 can moost desyre of god/ moost shall tele of hym/ But
 werkyth as thou mayst: and crye god mercy for þe thou
 mayst not/ **Th^o** it semyth saynt poul sayd/ **Unusquisq;**
habet donum suum a deo. Alius autem sic: alius vero
sic/ Item/ Unicuiq; nostrum data est gracia scdm men-
suram donacionis cristi Item Divisiones grā sunt.
Alii datur sermo sapientie. alii sermo sciencie. &c/ Item/
Uc sciamus que a deo donata sunt nobis/ Saynt poul
 sayth that euery man hath his yeste of god/ one th^o. and
 another thus/ For to euery man that shall be saued is ge-
 uen a grace after the mesure of crystes yeste/ And therfo-
 re it is spedeful that we knowe the yestes whiche arne
 geuen vs of god that we myght werke in hē/ for by tho-
 se we shall be saued as some by bodely werkes: and by de-
 des of mercy/ some by grete bodely penaunce/ some by
 sorowe & wepyng for her synnes al her lyfetyme/ some
 by p̄chynge & techynge/ some by dyuers graces & yest-
 es of deuocyon I hal be laaf & come to blyss/

¶ That a man sholde traueyle to knowe his owne sou-
 le and the myghtes therof/ and breke downe the groun-
 de of synne therin/

Capl'm

xlii

N Euertheles there is one werke whiche is nede-
 ful & spedeful to traueyle in/ And I hope an hy-
 ghe playne waye as moche as maye be in mannes wer-
 ke to contemplancon/ And þe is a man for to entre in to
 hymself for to knowe his owne soule/ and the myghtes
 therof/ The faynes and the foulnes of it/ In this in-
 warde beholdynge thou shalt moche see the worthyp &
 the dygnyte whiche it sholde haue by kynde of the sprit.

p̄cox.

vii.

ep̄h. iiii

p̄. cor.

ic.

w

w

w

makynge/and thou shalt see the wretchydnes and the
 myscheyf whiche thou art falle in for synne And of this
 syghthe shal come a desyre wih grete longynge in thyne her
 ce for to recouer apen þy dygnyte & worlshyp whiche thou
 hast losse/ Also thou shalt fele a lothynge & a grypyng of
 thyself with a grete wyl for to destroy & bere downe thy
 self and al thynges that letten the fro that dygnyte and
 that hope/ This is a ghostly craueple hard and sharpe
 in the begynnyng who so wyl quykely craueple ther
 in/ For it is a craueple in the soule apenste the grounde
 of al synnes lytyl and moche. whiche grounde is nought
 elles but a fals mysleued loue of man to hymselfe/ Out
 of this loue as saynt austen sayth spryngeth all maner
 offynne dedely and venyal. And sochly vntyl this groit
 de be wel ransaken and depe dolyn/ and as it were ne
 redyed by by outcastynge of al fleschly and worldly dre
 des and loues/ a soule maye neuer fele ghostly the bren
 nyng loue of Jhesu cryst/ ne haue the homynes of his
 gracious ptesence/ ne haue clere syghthe of ghostly thyn
 ges by syghthe of vnderstondynge/ This is the craueple
 that a man behoueth to drawe his herte and his mynde
 fro the fleschly loue and the lykyng of al erthly crea
 tures/ fro vayne thoughtes and fro fleschly pynagyna
 cyons. And out fro the loue and the vycyous selpage of
 hymself/ that the soule shal mooue noo rest fynde in no
 fleschly thoughtes/ ne erthly affectyon/ Thenne in as
 moche as the soule maye not fynde his gholy rest in the
 loue and in the syghthe of Jhesu Cryst/ it behoueth nede
 lynges to sustre payne/ This craueple is somdelche
 strayne and narowe/ And neuertheles I hope it is the
 way whiche cryst teched to hē þy wolde be his perfecte lo
 uers in þy gospel sayeng th^o/ Confedre iustace per an
 gustā portā/ qm̄ arca est via que ducit ad vitam. et pauci

Luc.
xii.

M. xvi

inueniunt eā/ Serue ye toz to entre by a strapte pate/
 for the waye þ ledeþ to heuen is narow. and fewe men
 fyndeth it/ And how strepte this waye is our lord telle
 th in a nother place thus/ Si quis uult uenire post me
 abneget semetipm & tolāt crucē suā & sequat me/ Jm.
 Qui odit aīam suā in hoc mundo/ in uitā eternā
 custodit eā/ That is to say/ who so wyl come after me/
 forlake hymself & hate his owne soule. That is to saye/
 forlake al fleschly loue and hate his owne fleschly lpf/
 and bayne likyng of al his bodely wyttes for loue of me
 And take the crosse/ That is to saye/ Suffre þ payne of
 this a while/ and chenne folowe me/ that is to say. in cō
 templacyon of my manhede & of my godhede/ This is a
 strapte waye & a narow that no bodely thyng may passe
 thozugh it/ for it is a sleeng of all syne as saynt poul say
 th/ Mortificate mēbra uēstra que sunt super terrā/ in
 mundiciā libidinē concupiscenciā malam/ Slee your
 membzes vpon erth/ not the membzes of the body but
 of the soule/ as vncleennes lust & vnskyful loue of your
 self & to erthely thynges/ Therfore as thy traueple hath
 ben here befoze for to apenstonde bodely synnes & open
 temptacions of the enmye as it were fro without. righe
 soo the behouyþ now in this ghostly werke within thy
 self for to destroye & bzeke the grounde of syne in thyself
 asmoche as thou may/ And that thou myght þ more re
 dply bzyng it aboute/ I chal telle the as me thyngth/
 ¶ How a man shall knowe the wretchydnes and
 the worthyp of his soule that it had fyrste of/ And what
 wretchydnes and myschep it is falle in for synne/
 Capitulum/

Cal. iii

¶ The soule of a man is a lpf made of thze myghtes
 mynde reason & wyl. to the ymage & the lyknes
 of the blessed trynyte/ In as moche as the mynde was

made myghty & stedfast by the vertue of the fader almy
 ghtydod: for to holde hym without forpetyng. distrac
 tyng or lettynge of ony creature. And so it hath lyknes
 of the fader. The reason was made byght and clere
 without errour or darknes as perfectly as a soule & a bo
 dy vnglozpyed myght haue. And so it hath the lyknes
 of the sonne. whiche is endles wysdom. And the loue &
 the wyl was made clene byrennyng in to god without
 bestly loue of the fleshe of ony creature by the souerey
 ne goodnes of god & the holy ghoſt. And so it hath þe lyk
 nes of the holy ghoſt. whiche is bleſſyd loue. so þe a man
 nes soule whiche may be called a made trinyte was ful
 fylled in mynde: syght & loue of þe vnmade moſt bleſſyd
 trinyte whiche is our lord: This is the dignyte the ſta
 te & the worſhypp of a mannes soule by kynde of the fyrſt
 makynge. This ſtate thou had in adam before the fyrſt
 synne of man. But whan adam synned cheſynge loue
 & delyte in hymſelf & in creatures. he loſt al his worſhypp
 & his dignyte. and thou alſo in hym. & fel fro þe bleſſyd
 trinyte in to a tole derke wretchyd trinyte. that is in to
 the forpetyng of god. and vnknowynge of hym. and
 in to a beſtly lykynge of hymſelf. And þe ſkylfully. For
 as dauid layth in the ſawter. Homo eſt in honore eſſet
 non intellexit: cōperatus eſt iumentis inſipientibz et
 ſilis factus eſt illis. A mā whan he was in worſhypp he
 knewe it not. And chertoe he loſt it and was made ly
 ke a beſt. See now then the wretchydnes of thy ſoule.
 For as the mynde was ſomtyme ſtablyd in god. ryght
 ſo now it hath forgotten hym. and ſchich his reſt in crea
 tures: now from one to an nother. and neuer may fyn
 de ful reſte. For he hath loſte hym in whom is ful reſte.
 And ryght ſoo it is of reaſon. and the loue alſo. whiche
 was clene in ghosly ſauour & ſwetnes. now it is coue

psal
mo.

nyd into a fowle bestly lust & lypunge in it self / & in crea-
tures / & in fleschly sauours both in the wyttes as in glo-
teny & lechery. and in ymagynyng / as i pryde vayne glo-
ry & couetise. In somoche that thou mayst vnnethes do
ony good dede / but yf thou be defoyled with vayne glory
As thou maye not wel vse none of thy. v. wyttes cleynly
in no creature delectable / but yf thy herte be taken & en-
gleymed with a veyne lust & lypunge of it whiche putte
thout the loue of god fro the herte as in felynge. and the
ghostly sauour that it may not come therin. Every mā
that lyueth in spyrte knowich wel al this. This is the
wretchydnes of the soule and the myscheyf for the fyrst
synne of man / without al other wretchydnes & synnes
whiche thou hast wytfully put therto. And wyte thou
well though thou had neuer done synne with thy body
dedely ne venyal but oonly this that is called ozygynal
for it is the fyrst synne. and that is not elles but lesynge
of thy ryghtfulnes whiche thou was made i shold thou
neuer haue ben saued yf our lord Ihu cryste by his pre-
cious passyon had not deliuerde the & restored þayn.

How every man may be saued by þ passyon of cryst
be he neuer so wretched.

And therfore yf thou thynke that I haue here be-
fore spoken to hye to the. for thou mayst not ta-
ke it ne fulfyll it as I haue sayd or shal say. I wyl now
fal downe to the as lowe as thou wylst for my profyte as
wel as for thyn. Thenne say I thus. though thou be ne-
uer somoche a wretche haue thou doo neuer somoche
synne. forsake thyself & all thy werkis good & bad. crye
mercy. & aske off thy saluacyō by vertue of this precious
passyō mekely & trustly. & without dout thou shal haue
it. And for this ozygynal syn & al other thou shalt be saaf.

y e & thou shal be saaf as an anker in churche / & not oonly
 thou. but al cryste soules whiche truste vpo his passio
 & meken hēself. knowlegging her wretchednes: asking
 mercy & forpeneues & p̄ fruct of this p̄cious passio
 only. lowping hēself to the sacramentes of holy churche
 though it be so p̄ they haue ben encōbryed with synne al
 her lyf tyme / & nener had felynge of ghostly sauour or
 swetnes or ghostly knowping of god: they shallen i this
 sayth & i her good wyl by vertue of this p̄cious passi
 on of our lord Ihu cryste be saaf & come to p̄ blyss of he
 uē. Al this knowest thou wel. but yet it lyketh me for to
 say it. Se here p̄ endless mercy of our lord how low he fal
 leth to p̄ & to me & to al synful carytyls. They aske mercy
 & haue it. Thus sayd p̄ prophete in p̄ persone of our lord
 x. *Dis enim quicūque inuocauerit nomen dñi. salu⁹ erit*
 Every mā what p̄ he be p̄ calleth p̄ name of god. p̄ is to
 say. askich saluacyd by Ihu & his passio. he shal be saaf.
 This certesye of our lord some mē take wel & be saued
 thereby / & some men i truste of this mercy & this curtesie
 lyen styl in her syn / & wene for to haue it whan hē lust: &
 then mo w they not. for they are taken or they wete / & so
 they dampne hēself. But then sayest thou / yf this be so
 ch then wonder I gretly for p̄ I fynde in some holy men
 nes bokes / Some saye as I vnderstonde p̄ he p̄ can not
 loue this blessyd name Ihu ne fynde ne fele in it ghostly
 Joye & delectable with ghostly swetnes. in the blyss
 of heuē he shal be alpyne & neuer shal he com therto. So
 this thyle wordes whan I hem red stonped me & made
 me gretly aserde / for I hope as thou sayst p̄ by p̄ mercy
 of our lord shal be saaf by keepyng of p̄ cōmandemētes. &
 by very repētance for her euyl lpyung before done. whiche
 fele neuer gostly swetnes ne inly sauour i p̄ name of
 ihu. & therfore I merueyl me p̄ more p̄ they say contrari

Johis.
 .x.

Joh

herto as it semyth/ And vnto this I maye saye as me
 thynketh that her sayenge ys if it be well vnderstonde is
 soth/ and is not contrary to that I haue sayd. For this
 name Jhesu is nought elles for to saye vpon englyshe
 but helet or hele/ Now every man that lyueth in this wret
 chyd lyfe is ghostly seke. For there is no man that lyue
 th without synne whiche is ghostly syknes/ as saynt
 Iohn sayth of hym selfe and of other perfyte men thus
 Si dixerimus qd peccati non habemus. ipse nos seduci
 mus et veritas in nobis non est/ If we saye that we ha
 ue no synne we begyle ourself. and there is no sothfast
 nes in vs. And therfore he maye neuer come to the Joy
 of heuen vnto he be fyrst made hole of this ghostly syke
 nes. But this ghostly hele may no man haue that hath
 vble of reason: but ys he desyre it & loue it: and haue dely
 te therin. i as moche as he hoppyth for to gete it/ Now the
 name of Jhu is no thyng elles but this ghostly hele/
 Wherfore it is soth & they say/ that there may no man
 be laaf but ys he loue and lyke in the name of Jhesu/
 For there may no man be ghostly hole/ but ys he loue &
 desyre ghostly helth/ For ryght as ys a man were bodely
 seke. there were no erthly thyng so derye ne so nedful
 to hym ne so moche sholde be desyred of hym as bodely
 helth/ for though thou woldest geue hym al the ryche
 & worshippes of this worlde and not make hym hole if
 thou myghte/ thou plestest hym not/ Right soo it is to a
 man that is seke ghostly & felth & payne of ghostly syk
 nes/ no thyng is so derye ne so nedfull ne so moche co
 ueyted of hym as is ghostly helth. and that is Jhesu/
 without whiche al the Joyes of heuen may not lyke be
 And thys is the skyle as I hope why our lord whā he
 toke mankynde for our saluacyon he wolde not be cal
 led by no name that betokenyd his endles beyng or his

Handwritten marginal note in a cursive script, likely a later addition or correction. The text is difficult to decipher due to the cursive and fading, but appears to contain a reference to the 'name of Jhu' and possibly a date or reference number like '1510'.

wysdom o: his ryghtwysnes/ but oonly by that þ beto-
 kened the cause of his compnge. & was the saluacyon
 of mannes soule/ whiche saluacyon betokened this na-
 me Jhesu/ Theñe by this it semyth soch that there shall
 no man be saaf but yf he loue saluacyon oonly for to ha-
 ue it thzugh the mercy of our lord Jhesu: & by the mery-
 ces of his passyon/ whiche loue he may haue that lyp-
 th & deperth in the lowest degree of charyte/ Also I maye
 saye on that other partte that he that can not loue thys
 blessed name Jhu with gostly myrth ne encrease it wi-
 th heuēly melodie here/ he shall neuer haue ne fele theuē-
 ly fulhede of souereyne Joye/ the whiche he that myght
 in this lyf by aboundaunce of petyte charyte in Jhesu
 shall fele & haue/ & so maye her sayenge be vnderstonde/
 Neuertheles he shall be saaf and haue ful mede in the sy-
 ght of god/ yf he in this lyf be in þ lowest degree of chari-
 te by keepyng of goddis commaundementes/ For our
 lord sayth hymself thus/ In modo patris mei mansio-
 nes multi sunt/ In my faders hous are many soundry
 dwellynge/ Some are petyte soules þ whiche in this
 lyfe were fulfyllid of charyte. & grace of the holy ghozt/
 and longe lounge to god in contemplacyon of hym
 with wonderful swetnes & heuēly sauour/ Thysle sou-
 les for they had moost charyte & grace of the holy ghozt
 shall haue hyst mede in the blyss of heuen/ for thise arn
 called goddis derlynges/ Othet soules that are not dys-
 posyd to contemplacyon of god. ne had not the fulhede
 of charyte. as apostles & marters had in the begynnyng
 of holy chyrche. shall haue lower mede in the blyss of he-
 uen/ for thysle arn called goddis frendes/ Thus calleth
 our lord in holy wyrtte chosen soules sayenge thus.
 Comedite amici. et inebriamini carissimi/ My frendes
 ete ye. & my derlynges be ye dzyonken: As yf our lord say

Joh

Lant.

de thus/ye that arne my frendes. for ye kept my cōmañd
 dementes. & sette my loue before the loue of the worlde/
 & loued me moze than any erthly thyng ye shall be fed
 wth ghostly fode of the brede of lyf. But ye þ arne my
 frendes that ye not oonly kept my cōmañdementes but
 also of your owne free wyll fulfilled my counceylles: &
 ouer that ye loued oonly & enterly wth al the myghtes
 of your soule. & brenned in my loue wth ghostly desyre
 as dyden pryncypally þ apostles & martirs. & all other
 soules þ myght by grace come to the yest of perspeccion
 ye shall be made dronken wth the hyst & freshest wyne
 in my celler/ þ is the souereyne Joye of loue in heuē.
 ¶ That a man sholde be helpe to rike ayeñ his worthy
 nes/and refoyme ayeñ in hym the ymage of the trynite
 Capiculum.

Neuertheles though this be sothe of the endles
 mercy of god vnto the & to me & to al mankynde
 we shal not therfore in trust of this be the moze recheles
 wylfully in our lyuynge/ but the moze helpe for to pleyse
 se hym/ namly nowe sythen we are restored ayeñ in ho
 pe by the passyon of our lord to the dygnite & the blyss
 whiche we had lost by adams synne. And though we mi
 ght neuer gete it fully here/ yet we sholde desyre that we
 myght recouer here lyuynge a fygure & a lyknes of the
 dygnite that our soule myght be refourmed as it were
 in a shadowe by grace to the ymage of the trynite/ whi
 che we had by kynde. & after shal haue fully þ blyss/ for
 þ is the lyfe whiche is very contēplatyf vnto begyn he
 re in that felynge of loue. & ghostly knowyng of god by
 openyng of the ghostly eye whiche shal neuer be lost ne
 be taken away. but þ same shal be fulfilled other wyse
 in the blyss of heuen/ ¶ This behyght our lord to mary
 in a wodeleyn whiche was cōtēplatyf/ & sayd th^o of her.

Maria optimā partē elegit qui non auferetur ab ea.
That mary had chole þ better party þ is þ loue of god
 in cōtēplacō/soz it shal neuer be take away fro her/ I
 say not þ thou may her luyng recouer so hole ne so per
 fyte clesies & Innocence knowyng & louyng of god as
 thou hadest fyfte. ne as thou shalt haue /ne thou maye
 not escape al þ wzechydnes & paynes of syn/ne thou ly
 uynge dedely fleshe may destroy & quench al holy the
 false vayne loue in thyself/ne fle al venyal spyes þ they
 ne wyl but yf they be stopped by grete feruour of chary
 te spryng out of thyn hert as water doth fro a stynkþg
 wel/but I wolde þ yf thou myght not fully quench it.
 þ thou myght sō what sleke it. & com to þ clesies of soule
 as nēf thou mayst. soz our lord behyzt þ chyldz of Isra
 el whā he lad hē in to þ lōde of byhest. And in fygure of
 hē to al crystē men th^o / Omne quod calcauerit pes tu^o
 ruiū erit/ **T**hat is to say/ Als moche lōde as thou myght
 trede vpon with thy fote of very desyre. so here moche
 shal thou haue in þ lōde of byhest/ þ is i þ blyss of heuē
 whā thou comest chyder/ **H**ow Ihesu
 shal be sought desyred/ & founde.

deut. ii

Caplm rlvi

Sleke then that thou hast lost þ thou myght fynde
 it/wel I wote who so myght ones haue an iwar
 desyght a lytple of that dygnyte & that ghostly faynes
 whiche a soule had by kynde. and shal haue by grace/he
 sholde lothe & dyspyse in his hert al the blyss. the lykyn
 ge. & the faynes of this worlde as the styche of a cary
 on. and he shal ne uer haue wyl soz to doo other dede nry
 ght & day lauryge the freple and the bare nede of þ bo
 dely kynde but helpe moune. & praye and seke how he
 myght come ayeu therto/ **N**euertheles in as moche as
 thou halte not yet seen what it is fully/ **F**or thy
 ghostly eye is not yet openyd/ **I** shall telle the done.

worde for al the whiche thou shalt see desyre and fynde
 it. for i that one worde is al that thou hast lost. This
 worde is Jhesu. I meane not this worde Jhesu paynted
 vpon a walle. or wyrtten by letters on the boke. or
 fourmyd by lppes in sounde of the mowthe. or feryed
 in thy herte by traueple of thy mynde. For in this
 maner wyle make a man oute of charyte fynde hym.
 But I meane Jhesu cryst that blessed persone god and
 man sonne of vyrgyn mary. whom this name betoken
 nith that is al goodnes. endles wisdom. loue. and sweet
 nes. thy Joy. thy worshyp. and thy euerlastyng blyss
 thy god. thy lord. and thy saluacion. Thenne if it be
 so thou selest a grete desyre in thy hert to Jhesu. either
 by mynde of this name Jhesu. or by mynde and sapeng
 of any other worde. or in prayer. or in any dede if thou
 doost. whiche desyre is somoche that it putteth ouer as
 it were by strenght al other thoughtes and desyres of þ
 worlde. & of the flesshe that they maye not reste in thy
 herte. Then sechest thou wel thy lord Jhesu And whā
 thou felyst this desyre to god. to Jhesu. al is one holpen
 and comforted by a ghostly myghte. in somoche that it
 is courned in to loue & affeccion ghostly sauour & sweet
 nes. In to lyght and knowynge of sothfastnes. to mo
 che that for the tyme the point of thy thought is set vpo
 no thyng if is made. Ne it felyth no styrynge of vayne
 glozpe of itselfe nother. ne none other euyl affeccyon.
 for they mo to not appere that tyme. But ofly is encl
 sed. rested. tosted. enoynted in Jhesu. thenne hast thou
 somwhat of Jhesu. Not hym as he is. but a shadowe of
 hym. For the better that thou fyndest hym. the more
 shalt thou desyre hym. Then by what maner prayer or
 medytacyon or occupacyon that thou maye haue gre
 test & cleynest desyre to hym. & haue moost felyng of þ

by þ occupacyō thou secheſt hym beſt & beſt fyndeſt hym
 Therefore yf it come to my mynde/ as it were askyng
 what haſt thou loſt/ & what ſecheſt thou Lyfte vp thy
 mynde & the deſyre of thy hert to Jhu cryſt though thou
 be blynde & nought may ſee of his godhede And ſay þ þ
 haſt thou loſt/ & hym woldeſt thou haue. & no thyng but
 hym/ to be with hym where he is/ None other hope no
 ne other blyſſe in heuē ne in erth but hym/ And though
 it be ſo þ thou ſele hym in deuocyō oꝝ in knowyng. oꝝ in
 any other peſte what þ it be/ reſt not there as though
 thou haddeſt fully founde Jheſu. But forþete þ. þ thou
 haſt foude/ And alway by deſyryng after Jheſu more &
 more for to fynde hym better/ as though thou haddeſt
 ryght nought foude in hym/ for wyte thou wel what þ
 thou ſelyſt of hym: be it neuer ſo moche. pe though thou
 were rauyſhed in to the chyꝛde heuē with poul/ per haſt
 thou not founde Jheſu as he is in his hope/ know thou
 oꝝ ſele thou neuer ſo moche of hym/ he is yet aboue it/ &
 therefore yf thou wol fully fynde hym as he is in þ blyſſe
 of louyng ceale thou neuer whyle thou lyueſt/ ne of gho
 ſtly deſyryng/

¶ What proſpetyt

is to haue the deſyre of Jheſu

Capitlm xlvii

Sochly I had leuer ſele & haue a ſochfaſt deſyre &
 a clene in myn hert to my lord Jheſu cryſt. cho
 ugh I ſee ryght lychly of hym with my ghosly epe than
 to haue without þis deſyre al bodely penaſſe of all
 men lyving/ al byſpous oꝝ reuelacyons of aūgel ſappe
 ryng. ſonges & ſownynges. ſauours & ſmelliges byen
 ges. & any lyknynges oꝝ bodely ſelynges/ And ſhortly for
 to ſay. oꝝ al þ hope of heuē & of erthe whiche I myght ha
 ue without this deſyre to my lord Jhu. Daryd the pro
 phete ſeie as I ſape as I vnderſtode whan he ſayd ch?
 Quid enim michi eſt i celo & a te quid volui ſuper terra

Lorde what thyng is to me in heuen/oz what wolde I
 without þ̄ aboute erth/As yf he had sayd ch⁹/Lorde Jhu
 what heuenly Joy is lykng to me without desyre of þ̄
 whyles I am i erth/oz without loue of þ̄ whē I come to
 heuē/as who say: ryght none. The yf thou wyl fele ony
 thyng of h̄ bodely oz ghostly/ coueyre not but for to fe-
 le sothfastly a desyre of his grace & of his merciful prese-
 ce: þ̄ þ̄ thynketh þ̄ thyn hert may fynde none other rest i
 no thyng but in h̄/ Thus coueyted dauid whā he sayd
 ch⁹/ *Cōcupiuit anima mea desiderare iustificaciones*
tuas i om̄e tēpore/ Lorde my soule coueyted þ̄ desyre of
 thy ryghtwysnes i euery tyme. Seke thē as dauid dyt
 desyre by desyre/ And yf thou may fele by thy desyre in
 prayers & i medytacions þ̄ homely presence of Jhu crist
 in thy soule/ bynde thyn hert fast thereto þ̄ it fal not ther-
 fro. And yf thou stōble. that thou may soone fynde hym
 ayen/

Where & with what thyng Jhu
 shal be sought & founde

S Eke then Jhu whō thou hast lost/ he wyl be so-
 ught/ & he may then sō what by founden. for he
 sayth hymself/ *Omnes qui querit inueniet. Euery mā*
þ̄ sekyth shal fynde/ The sekng is trauelous. but the
 fyndng is blyssful/ Do therfore after þ̄ counseyll of þ̄
 wyle man yf thou wyl fynde h̄/ *Si queris quasi pe-*
cuniā sapienciā & sicut thesaurū effoderis illā: tunc in-
telliges timorē dñi & sciēciā inuenies/ If thou seke wil-
 dō þ̄ whiche is Jhu as syluer & golde & deluest depe ther
 after thou shalt fynde it/ The behouyng for to delue depe
 i thyn hert. for therein he is hyde/ & cast out ful cōly al lo-
 ues & lyknges sorowes & dredes of al erthly thynges/ &
 so shalt thou fynde wyl dō Jhu/ Be thou then lyke to þ̄
 womā of þ̄ gospel of þ̄ whiche our lorde sayth ch⁹/ *Que-*
mulier habens dragmas decē. &c. what woman is þ̄. þ̄

p

pū.rr.

Luc. ii

hath lost a drame þ the ne wpl lpght a lantern & cast her
 hous vplodowne & seche tyll she fynde it. As who sape
 none. And whan she hath founden it she calleth her fren-
 des & sayth to hē thus/ Makyth myȝth wȝth me & melo-
 dye. for I haue founden the drame þ I had lost/ This dra-
 me is Jhu þ thou hast loste/ And p̄t thou wylte fynde h̄
 lpght v̄p a lātern þ is goddes worde as dauid sayth/
 Lucerna pedibz meis verbi tui/ Lorde thy worde to
 my fete is a lātern/ By this lantern shalt thou see whe-
 re he is & how thou shalt fynde h̄: And p̄t thou wylte
 thou may wȝth this lpght v̄p an other lantern. þ is the
 reasō of thy soule/ for as our lorde sayth/ Lucerna cor-
 poris tui est ocul⁹ tuus. The lāterne of thy body is thy
 bodely eye. Ryght so may be sayd þ þ lantern of thy sou-
 le is reasō. by þ whiche þ soule may se alghostly thynges
 By this lātern may thou fynde Jhu & þ is soch p̄t thou
 holde v̄p the lantern fro vnderneath/ the busshel. as our
 lorde sayth/ Nemo accendit lucernā & ponit eā sub mo-
 dio sed super candelabzū There is no mā þ lpghteth a lā-
 tern for to set it vnder a busshel but v̄pō a candelstycke
 That is to say/ Thy reason shal not be ouerlapd wȝth
 erthly besynes ne vayne thoughtes & erthly affectyons
 but aye v̄pwarde aboue al vayne thoughtes & erthly thy-
 ges as moche as thou may. & p̄t thou do so thou shalt see
 then al the molle & al þ fytyche & smalle mores i thy hous
 for why he is lpght/ That is to say al fleschly loues & dy-
 des in thy soule/ Not al. for as dauid sayd/ Delicta quis
 itelliget/ who may know al his crespalles. As who say
 no mā & thou shalt cast out of thyn hert all suche synes
 & swepe thy soule clene wȝth þ besome of þ dext of god/
 and wȝth the water of thyn eyē walthe it. & so shalt thou
 fynde thy drame Jhesu. He is drame he is p̄p. he is
 thyn heretage/ This drame wll not be founden soo

p. cxv.
iii.

luc:io:

Handwritten notes and signatures at the bottom of the page, including "Jhu" and other illegible script.

lyghtly as it is sayd / for this werke is not of one houre
 ne of one day / but many dayes and yeres / with moche
 sweete & mynke of body & traueple of the soule / & yf thou
 cease not but seeke besely sozowe & syghe depe / mourne
 styll / & stowpe lowe wylthyn open water for angurthe
 and for payne for thou hast lost thy tresour Jhsu / at the
 last whan he wyl welshal thou fynde thy dreme Jhesu
 And yf thou fynde hym as I haue sayd. that is yf thou
 maye in clennes of conscience tele the homely and the
 peesful pzeles of that blessed name Jhesu cryste as a
 shadowe or a glemeringe of hym / Thou maye yf thou
 wyl calle all thy frendes to the for to make myzth with
 the and melodye for thou hast founden the dreme Jhsu.
 ¶ Where Jhesu is losse and founden apen thozugh his
 mercy /

S Ee now then the curtesye and the mercy of Jhsu
 thou hast lost hym. but where / Sochly in thy
 hous / that is in thy soule. That is to saye / yf thou had
 dest lost al the reason of thy soule by the fyrste synne thy
 soule sholde neuer haue founde hym apen / but he lefte
 to the thy reason. and so he is in thy soule / & neuer shall
 be lost out of it / Neuer theles thou art neuer the nether to
 hym wyl thou haue founde hym / He is in the thoughe he
 be lost fro the / But thou arte not in hym wyl thou haue
 founde hym / ¶ Henne was this his mercy that he wol
 de suffre hym to be losse only where he maye be founde
 de / ¶ He nedeth not to renne to Rome ne to Jherusalem
 for to seeke hym there / but tourne thy thoughte i to thy
 owne soule where he is hydde. as the prophete sayth /
 Uere tu es deus absconditus. Sochly lord thou art an
 hydde god / & seeke hym there. ¶ Thus sayth hymselfe in
 the gospel / Simile est regnum celorum thesauro absco
 dit in agro. quē qui inuenit homo abscondit & pze gau.

dis illius dabit. et vendit vniuersa que habet. et emit
 agrum illi. The kyngdom of heuen is lykened to a tre
 soure hyd in the felde. the whiche whan a man fyndeth
 for Joye of it he gooch and selleth al that he hath & bye
 th the felde. Jhesu is tresour hydde in thy soule. When
 yt thou myght fynde hym in thy soule. and thy soule in
 hym. I am syber for Joye of it thou wolde proue the ly
 kyng of all erthly thyng for to haue it. Jhesu sleppeth in
 thy hert ghostly. as he dyde somtyme bodely whan he
 was in the shippe with his disciples But they for drede
 of perpyllunge wakened hym. and soone after he saued
 hem fro tempeste. Doo thou so. styre hym by prayer. &
 wake hym with grete cryenge of desyre. & he shal soone
 ryle & helpe the.

¶ What letteth a man to here & see Jhesu wythin hym
 selfe/

Capitlm

L

Duercheles I hope better that thou slepest offer
 to hym than he doth to the. For he callyth þ full
 ofte with his swete pryue voyce. & styreth thyn hert ful
 sylly þ thou sholdest leue al other Jangling of al other
 vanytes in thy soule. & oonly take hepe of hym for to he
 re hym speke Thus sayth dauid of our lord. Audi filia
 & vide et inclina aurem tuam & obliuiscere populum tuum
 & domum patris tui. My doughter here & see and bowe
 thyn ere to me. and forpete the folke of thy worldly tho
 ughtes. and the hous of thy fleschly and kynredly affec
 ons. Lo here may thou see how our lord callyth þe al
 other whiche wyl herken to hym. what letteth the then
 that thou may nother see hym ne here hym. Soothly the
 re is so moche dymme and cryenge in thyn herte of vany
 ne thoughtes and fleschly desyres that thou may nother
 here hym ne see hym. Therefore put away vncleffull
 dymme. and bryke the loue of synne & of vanytee. and

by pynge in to chyn hert loue of vertues & ful charite. and then shalt thou here thy lord speke to the.

¶ That mekenes & charyte be þe specyallyuerey of Jhu through the whiche mannes soule is refourmed to þe lyknes of hym/

Caplm

li

Alonge as Jhu fyndeth not his ymage refourmed in the. he is straunge and the ferther fro þe for thy shape the for to be arayed in his lyknes/that is in mekenes and charyte/the whiche arne his lyueres And then wyl he homelyche knowe the/ and shewe to the his pryncples/ Thus sayd he hymself to hys dyscyples/ Qui diligit me diligitur a patre meo et manifestabo ei meipm/ Who soo loueth me he shall be loued of my fader and I shal shewe myself vnto hym There is no vertue ne no werke that thou maye do þe thou maye make the lyke to our lord without mekenes and charyte/ for thysle two arne specyally to god moost lefe/ And þe semyth wel in the gospel where our lord spekyth of mekenes thus/ Discite a me quia mitis sum & humilis corde/ Lerne of me he sayd not for to go bare fote ne for to goo into Deserte/ and there for to fast fourty dayes/ ne yet also for to chese you dyscyples But lerne of me mekenes/ for I am mylde & meke in hert/ Also of charyte he sayth thus. Hoc est peccatum meum ut diligatis inuicem sicut dilexi vos Item/ In hoc cognoscet omnes qd discipuli mei estis. si dilectionem habueritis ad inuicem/ This is my byddynge that ye loue you togyder: as I loued you/ for in that shal men knowe you for my dyscyples/ Not for ye werke myracles/ or cast out deuylles: or prechen or teche. but yf echone of you loue othes in charyte/ And yf thou wyl be lyke to hym haue mekenes and charyte/ That charyte is/ that thou knowdest wel/ loue chyn euen crysten/ as thyselfe

Joh.
xiii.

M.ii.

Joh. 13

How a man shal fynde the grounde of synne within
hymselfe/

Now hast thou herde a lypyl what thy soule is. &
what worshyp it had/and how thou lost it/ And
also I haue tolde the that this worshyp myght by gra-
ce & helpe traueyle somwhat be recouered agen in partie
of felynge/ Now shall I telle feble as I can how thou
shalt now entre in to thyself for to se the grounde of
synne. and for to destroye it as muche as thou maye/ &
so shal thou now recouer a parte of the dignite/ Thou
shalt cease for a tyme fro all bodely werkes. fro al out-
warde besynes as thou may wel/ Then shalt thou dra-
we in to thyselfe thy thought fro thy bodely wyetes/ &
thou take no kepe what thou herest or seest or felest/ so
that the poynt of thyn hert be not fyched on hem. And
after this drawe in nerer thy thoughte fro all maner
ymagynynge yf thou maye fro all bodely thyng/ and
fro all thoughtes of thy bodely dedes befoze done. or of
other mennes dedes/ This is lypyll maystry for to doo
whan thou hast deuocyon/ But thou shalt do thus whā
thou hast deuocyon/ for then it is ryght moche the har-
der/ And set thyn entent and thy ful purpos as thou
woldest not seche ne fele ne fynde but oonly the grace &
the ghostly ptesence of Ihesu/ This is traueyllous/ for
dayne thoughtes wyllen ptes in to thyn herte thyche
for to drawe thy thoughte downe to hem/ And yf thou
doo thus thou shalt fynde somwhat not Ihesu whom
thou sekest but onely a nakyd mynde of his name. what
thē: Sochly but th^o thou shalt fynde a derke ymage & a
paynful of thyn owne soule. whiche hath nocher lyght
of knowyng ne felyng of loue ne lypg/ This ymake yf
thou be holde wittely is al vmblyapped with blacke sti-
bpg clothes of syn/ as pride. enuye. &c Accorde couetise

Blotenpe and lecherpe / This is not the ymage of Jhu.
 but it is an ymage of synne / And saynt poul callyth it a
 body of synne and a body of dethe / This ymage & thys
 blacke shadowe thou bere st aboute with the where soo
 thou goost. Out fro this spryngen many grete stremes
 of synne and smale also. Ryght as out of the ymage of
 Jhesu. yf it were reformed in the beemes of ghostly ly
 ght sholden styte vp to he uen / as byennynge desyres: cle
 ne affectyons. wyle thoughtes. and al honestee of ver
 tues / Ryght so out of this ymage spryngen sprynges
 of pryde. of enuye. and of suche other the whiche casteth
 the downe fro the honestee of man in to a bestes lyfnes
 ¶ To what thyng is the ymage of synne lyke. & what
 it is in it selfe

Caplm

liiii.

Dow perauenture thou beginnest for to thynke
 vnto what thyng this ymage sholde be lyke / &
 therfore y thou sholdest not long stude there aboute / I
 telle y that it is lyke to no bodely thyng / What is it the
 sayst thou Sochly it is nought. and that maye thou fynde
 yf thou wylte assaye as I haue sayd to the. Drawe in
 to thyself thy thought fro all bodely thynges / and then
 shalt thou synne ryght nought wherein thy soule maye
 rest / This nought is no thyng elles but darknes of co
 scyence. a lackynge of loue and of lyght / As lyfte is nou
 ght but a wantynge of good / yf it so were that the glos
 se of synne were moche abated & dzyed vp in the: & thy
 soule were reformed ryght to thy ymage of Jhesu thenne
 yf thou dzye in to thyselfe thy herte thou sholdest not
 fynde nought / but thou sholdest fynde Jhu / Not oonly
 the naked mynde of this name. but thou sholdest fynde
 Jhu cryst in conscience redely techyng y / Thou sholdest
 fynde lyght of vnderstandynge: and no darknes of bu
 ckyng / Thou sholdest fynde loue and lyfynge of hym

and noo payne of bytternes & heuynes / But for thou
art not refourmed therfore whan thy soule cometh in
fro al bodely thynges. & fyndeth nought but derkenes &
heuynes / hym thyngeth an hūdyed wynter to be be out
ayen by some bodely deylte or dayne thought / & it is no
wonder / For who so comyth home vntyl his hous and
fyndeth no thyng therein but stynte & smoke. and a chy
dyng wyf he wolde soone renne out of it / Ryght so thy
soule whan it fyndeth noo comforte in it self but blacke
smoke of ghostly blyndnes / and grete chydyng of fleshy
ly thoughtes cryenge vpon the that thou may not be in
peas / sochly it is soone wery tyl it be out ayen / This is
the derkenes of conscience /

¶ Who so wyl fynde Jhesu hym behouyth abydyngly
traueyle in ghostly derkenes ayenst the ymage of synne
Capitulum

Neuertheles in this derke cōscience behoueth þ
to swynke and swete / That is to saye / The be
houyth to draue in to thyself thy thought fro al bodely
thynges as moche as thou may / And then whan thou
fyndest ryght nought fro al bodely thynges as moche
as thou may / And then whan thou fyndest ryght nou
ght but sorowe & payne. and blyndnes in this derkenes /
yf thou wyl fynde Jhesu the payne of this derke conscep
ence the behouyth suffre. and abyde a while therein. And
here the behouyth to be waar that thou take Jhesu crys
te in thy thought ayenst this ethe derkenes in thy myn
de / And by helpe prayer and seruente desyre to god / Not
sperryng the poyne of thy thought in that forsayd nou
ght / but in Jhesu cryste whiche thou desyrest / Thyngke
vpyl on the passyon and on his meknes & thorough my
ght of hym thou shalt aryse / Do as thou woldest bere
it downe & go thurgh it. Thou shalt aryse & loke this

cor. iij

Ro. vii

darknes and this nought ryght as þe deuyl: & thou shalt
despyse it and al to breste it/ For al within this nought
is Jhu hydde in his Joy whom thou may not fynde by
thy sechynge/ but yf thou passe the darknes of conscyen
ce. This is the ghostly traueyle þe I speke of/ And this
traueyle is cause of al this wyrtynge. for to styre þe ther
to yf thou fele grace/ This darknes of conscience and
this nought þe I speke of is the ymage of the fyrst adam
Sapient poul knewe it wel/ for he sayd thus of it/ *Sicut
portauimus ymaginē terreni hominis. ita portemus
ymaginē iam & celestis*/ As we haue here betore borne
the ymage of the erthly man þe is the fyrst adam. Ryght
so that we myghte now bere the ymage of þe heuenly mā
whiche is Jhesu þe secōde adā/ He bare this ymage of
ful heuyn/ for it was so comberous to hym þe he cried out
on it sayeng thus/ *Quis liberabit me de corporis mor
tis huius*/ Who shal deliuer me fro this body & this
ymage of dethe/ And then he cōforted hymselfe & other
also thus/ *Gracia dei per ihū xpm*/ The grace of god
by Jhesu cryste/

What is properly the ymage of synne/ & what com
eth out thereof/

Caplm. 15

Now haue I tolde the a lytyl of this ymage how
it is nought/ neuer theles yf it be set fro thy kno
winge how it myghte be an ymage/ for nought is but
nought. but so myghte thou not lyghly vnderstonde it.
I shal telle the more openly of this ymage as me thyng
keth/ This ymage is a fals myl ruled loue vnto thyself
Dreft fro this comen al maner of synes by seuē wyuers
whiche arne thys/ *Pyde. Enuie. Ire. Accidie. couetyse.
gloteny. & lecherie*. No this is somwhat þe thou may
fele/ By one of thys wyuers reflieth out al maner of syn
& putteth the out of charyte yf it be dedely synne/ or it let

ceth þ̄ seruour of charyte yf it be denial Now may thou
 grope þ̄ this ymage is not nouzt/ but it is moche of bad
 for it is a grete spekyng of loue vnto chyselſe with ſuche
 diſcreuer as I haue ſayd/ But now ſayſt thou howe
 may this be ſoch/ I haue forſaken þ̄ worlde/ & I am ſto
 ken in an houſe/ I medle with no man/ I chydē not/ I
 ſtroue not/ I neyther by ne ſelle/ I ne haue no worldly
 beſynes but by þ̄ mercy of god I kepe me chaſte & with
 holde me fro deſyres/ And ouer this I praye I wake/ I
 traueyle bodely & ghofly as I maye/ How I holde then
 this ymage be ſoo moche in me as thou ſpekeſt of/ As to
 this I aſwere & graunt to þ̄/ I hope thou dooſt al thy
 ſe werkes & moode thereto. & yet maye it be ſoch as I ſaye.
 Thou art beſpe vpon thy myzt for to ſtop þ̄ ruer with
 oute/ but the ſpryng within on happe thou leueſt hole/
 Thou art lyke to a mā the whyche had i his perde a ſti
 kyng wel with many reſpynges fro it. He pede & he ſtop
 ped the rennynges & left the ſpryng hole/ & wende al had
 be ſpker/ but the water ſprange vp at the grounde of þ̄
 welle/ & ſtode ſtyl ſo moche þ̄ it corrupted al the fayrnes
 of his gardē/ & yet reneyth no water out/ Ryght ſo maye
 it be with þ̄/ If it be ſo þ̄ thou haſt by grace ſtopped þ̄ r
 uers of this ymage withoute/ ſo moche it is wel/ but be
 ware of þ̄ ſpryng within/ Sothly but yf thou ſtoppe &
 clenſe þ̄ as moche as thou maye it wyl corrupte al þ̄ flou
 res of the garden of thy ſoule/ ſhe we the neuer ſo fayre
 outwarde in ſyght of men. But now ſayſt thou/ where
 by ſhal I knowe þ̄ the groſſe is ſtopped/ yf I traueyle
 aboute it/ As vnto this I ſhal telle by aſſaie how thou
 ſhalt knowe this ymage yf it be in the/ & how moche it
 is in the/ and therby ſhalte thou wyte howe moche it
 is ſtopped and how ſtyl alſo in the/ And al moche as
 pryde is the principal Ryner I ſhal telle þ̄ therof fyrſt/

mi

D

[illegible]

blindenes of thyselfe this helyng is receyued vnwarly
in thy thought. & courned in to loue & lypunge / then is
there synne more or lesse after the mesure of the loue / so
tyme venpall / & somtyme dedely / whan it is venpall &
whan dedely / fully can I not telle þ / Neuertheles a lyt
tyle I shal saye as me thynketh /

¶ Whan pryde is dedely synne. And how it is in fleshe
ly lypunge men dedely synne: Caplm lvi.

¶ Then the styrping of pryde is receyued & courned
in to lypunge somoche that the herte cheleth it
for a ful rest & a ful delyte. & secheth none other ende but
only lypunge therin / then is this pryde dedely syn / for
he makyth & cheseth this delyte as his god without any
stondyng of reason & of wyl & therfore it is dedely synne
But now sayst thou / what folle is he þ wolde chele pryde
as his god / no mā þ lyueth wolde do so / As vnto this
I saye that I can not telle the in specyal whospyeth in
pryde dedely / but in general I shal say þ There is two
maner of pryde / The one is bodely pryde / the other is
ghostly pryde / Bodely pryde is of fleschly lypunge men
Ghostly pryde is ypocrites and heretikes. Chyfe thre
kynde dedely in pryde / I meane of suche a fleschly lypun
ge man as saynt poul speketh of thus / Si scdm carnē
dixeritis moriemini / If ye lyue after your flesch ye shal
deye. Then saye I thus that a worldely man whiche lo
ueth & secheth pryncypally þ worshyp of hym self. and
cheseth the lypunge of it. as rest of his herte and the en
de of his blyss he synneth dedely. But now sayst thou.
who wolde chele loue of his worshyp in steede of his god
As to this I saye thus. that he that loueth his worshyp
as for to seme better & gretter of astate than any other /
and traueyleth aboute it as moche as he maye yf he lo
ue it somoche that for the getyng of it the keepyng and

the sauyng of ic he bryketh the comaundement of god
 or bryketh loue & charyte to his euen crysten. or is rebp
 & in ful wyl for to bryke it rather than he sholde forbere
 hys worschyp. or lese it eyther of his name or of his state
 or of fulfylling of his wyl: sochly he synneth dedely / For
 he loueth his worschyp & cheseth it moze than the loue of
 god and of his euen crysten / And neuertheles the man
 þ synneth thus dedely he wolde save wiche his mouth þ
 he wyl not chese pryde for his god. But he begyleth hy
 selfe for he cheseth it by his dede. Neuertheles a nother
 worldly mā that loueth worschyp of hymself / & pursueth
 thereafter yf he loue it not so moche þ he wolde for the ge
 tynge or the sauyng of it do a dedely synne or bryke chary
 te to his euen crysten / he synneth not dedely but venyal
 moze or lesse after the mesure of his loue & his lykynge
 with other ex-cumstaunces /

How pryde in heretykes is dedely syn / Capl'm lviii

A heretyke synneth dedely in pryde. for he che
 syth his reste & his delyte in his owne oppnyon
 & in his owne sayeng / for he weneth þ it is soch / whiche
 oppnyon or sayenge is ayenst god & holy chyrche / and
 therfore synneth he in pryde dedely for he loueth hymself
 & his owne wyl & wyte so moche þ though it be open
 ly ayenst the ordynaunce of holy chyrche he wyl not les
 ue it but rest hym therein as in soch fastnes. and so maky
 th he ic his god / but he begyleth hymselfe. For god and
 holy chyrche arn soo onyd and accorded togyder þ who
 soo dooth ayenst that one he dooth ayenst the bothe / And
 therfore he that sayth he loueth god and keppeth his byd
 dynges / and dyspleth holy chyrche. and settech at nou
 ght the lawes and the ordynaunces of ic made by þ he
 de & the souerayne in gouernaunce of al crysten men / he
 lyeth he cheseth not god. but he cheseth þ loue of hyselfe

contrary to the loue of god / & so he spīeth dedely / And
 in that he wenech moost to please god he moost dysplese
 th hym / for he is blynde and wyl not see / Of this blynd
 nes & this false restyng of an heretyke in his owne felin
 ge speich the wyse man thus / Est via que uidetur ho
 mini recta / et nouissima eius ducūt ad mortē. There is
 a waye whiche semeth to a man ryghtful / and þ last en
 de of it byngeth hym to endles dethe / This waye spe
 cially is calld heresye / for other fleschly spīers that
 synnen dedely & lpen theri compul they suppoise amis
 of hemself. and felen byryng in conscience that they go
 not in the ryght waye But an heretyke suppoiseth that
 he dooth wel & techeth wel and yet no man so well /
 And so wenech he that his way were the ryght waye / &
 therfore felyth he no byryng of conscience ne mekenes
 in herte / And sothly but yf god sende hym mekenes of
 his mercy. at the laste ende he gooth to helle / And neuer
 theles yet wenech he for to haue done wel & getē hym þ
 blyss of heuen for his techyng /

How pryde in ypocrytes is dedely syn / Caplū lix.

The ypocryte also spīeth dedely in pryde / He is
 an ypocryte that cheseth vayne glorie of hymself
 fe. as þ rest & the ful delyte of herte vpon this maner of
 wyse / whan a man dooth many maner of good dedes
 bodely & ghostly and thenne is put to his mynde by sug
 gestō of the enemy beholdyng of hymself & of his gode
 dedes / How good how holy he is how worchy in men
 nes dome / & how hyghe in goddes syghe abouen other
 men. he percepueth this styryng & recepueth it wylfull
 ly for he wenech it be good and of god in as moche as it
 is soth for he doth thyle gode dedes better thā other mē
 And whan it is recepued thus by assent of his wyl as

good yere rylsch of it alone & a deylte in his herte of hym
 self þ he so moche grace hath that it rauyneth his my
 de out of al other thoughtes bothe ghosly and fleschly
 for the tyme & setteth it in vayne Joye of hymself as in
 a rest of his herte/ This rauynynge in ghosly pryte
 is delectable/ and therfore he keepeth it holdeth it & no
 ryueth it as moche as he maye. For this loue & vayne
 deylte he prayeth & waketh: he fasteth & wereth þ hayre
 & dooth other assyccyons: & al this greueth hym but ly
 tyl/ He loueth he thanketh god somtyme with his mou
 the/ & sōtyme wyngeth a tere out of his eye: & thesē he
 thynketh al laas ynough/ But sothly al this is for loue
 of hymself whiche he cheseth & receyueth as it were lo
 ue & Joye in god/ and in that is al the synne/ He cheseth
 not synne wylfully as for synne/ but he cheseth this de
 lyte and Joye that he feyth for god/ as the reste of hys
 soule the whiche is synne withouten dyspleyng or ayē
 stondyng of wyl/ For he weneth it were a Joye in god/
 & it is not so/ and therfore synneth he dedely Job sayeth
 thus of an ppocryte/ *Gaudia ppocrite ad instar pūcti/
 Si accenderit in celum superbia eius. & caput eius nu
 bes tetigerit. velut serquilineum in fine perdetur/*
 The Joye of an ppocryte is noo moze than a poynte/
 For yf he styē in to heuen wth reysyng of herte/ and
 his heued touche the skyes at the laste ende he shall be
 casten oute as dounge hepe. The Joye of an ppocryte
 is but a poynte/ For yf he worshyppe hymselfe neuer
 soo moche. and Joye in thymselfe neuer soo moche all
 hys lyfe tyme/ and depeynt hymselfe wth al his gode
 dedes in syght and in lounge of the worlde/ at the last
 it is ryght nought/ but sorowe and payne/ But nowē
 sayst thou that there are fewe suche or elles none that
 is soo blynde that wolde holde and chose vayne Joye &

Joy. 20.

hymself as for Joye in god/ As vnto this I can not say
 ne wyl not though I coude/ but one thyng I telle the
 that there are many ppoctyes/ And neuertheles they
 wene that they ben none/ and that be many that dyed
 hemselfe as ppoctyes/ and sothly they are none/ why
 che is one and whiche is other god knoweth/ and none
 but he/ who so wyl mekely dyede. he shal not be bygyled
 And who so wenech to be spker. he maye lyghely falle/
 For saynt poul sayth/ Qui se existimat aliquid esse ci
 nichil sit. ipsi se seducit/ who soo wenech hymself to be ou
 ght whan he is ryght nought/ he begyleth hymself/
 ¶ How styrynge of pryde and vayne gloze in good mē
 ben but venial synnes/

Gal. 2

Neuertheles a man or a woman whiche dyspo
 syth hym to lyue contemplatyf/ pf it be so that
 he forsake hymselfe as in wyl/ & offre hym holy to god
 with a ful general wyl that he wolde not synne i pryde
 wyttyngly. ne haue Joye in hymselfe wylfully but on
 ly in god pf he coude and myght/ And after this ful wyl
 offered to god he feltych many styrynge of vayne gloze/
 & delyteth in hym for the tyme for he perceyueth hē not
 ¶ This lykynge is but venial syne and namly pf it be so
 that whan he comyth to hymselfe he repreuyth hymself
 and apenstondeth this styrynge with dyspleysng of wyl
 and askyth mercy and helpe of god/ ¶ Thenne the lykynge
 whiche before was synne/ our lord of his mercy soone
 forgyueth it/ And yet he shal haue mede for his good tra
 ueyle in the apenstondynge/ And þis is a curtesye of oure
 lord graunted to al those whiche arne specyally his ser
 uantes & more homly of his courte/ as are al those þ for
 his loue forsaken in a good true wyl al worldly & al fles
 chly syn/ & geuen hē holy body & soule vnto his seruyce
 her myght & her charyte/ As done principally anctes

encluse & true relygous / the whiche for the loue of god
 & saluacion of her soules entren in to ony relygion ap
 proued by holy chyche / Whelles yf it be so þ they entre
 fyrt for a worldly cause as for her bodely sustenance /
 or for some other suche. yf they repent hē & courne it in
 to a ghostly cause as for the seruyce of god / Whyle as lo
 ge as they kepe this wyll & pursue it as they may vpon
 her freelce are true relygous / Also what mā or womā
 þ he be in what degree he be in holy chyche p̄ste clerke
 or lewde man / wydo we or mayden or wyl þ wyl for the
 loue of god & saluacyō of his soule forsake al þ worship
 pes & lphynge of this worlde in this worlde in his hert
 truly & fully betwix god & hym & al wylful besynes & cr
 chly thynges to the bare nede / And offre his wyl enteer
 ly for to be his seruaunt vpon his myghte by deuoute
 prayers & holy thoughtes / with other gode bedes that
 he may do bodely & ghostly & kepith his wyl hole to god
 stedfastly / Al thyle arne specyally goddes seruautes in
 holy chyche / And for this good wyl & good purpoos þ
 they haue of the yeste of god they shall encrese in grace
 & in charyte here lphynge. And they shall haue for thys
 specyal wyl a specyal mede in the blyſse of heuen before
 other chosen soules whiche offred not hooly her wyll &
 her body to goddes seruyce / neyther openly ne pryuelly
 as they dyden / Al thyle whiche I calle goddis seruaun
 tes & of his courte moze specyall / yf they by freelce & by
 vncunynge whan they fele suche styrynges of dayn
 gloz for the tyme delpten therin / & percepuen it not for
 her reason & her wytte is letted by the lphynge þ they fe
 le that it may not see this styryng. They syn not dedely
 in this lphynge of dayngloz / For þ wyl þ they haue ge
 nerally sette in her herte before to please god / & for to for
 sake al maner of syn yf they knewe ic kepith hē here in

suche spynges & in al other that comen of freite that
they synne not dedely. And shal kepe as long as þy grun-
de of that wyl is kept hole.

How byuers states in holy chyrche shal haue byuers
medes in heuen. And of two specyal medes in heuen.

Capitulum/

lxi

And ouer this I say more in comfozte of the & al
other hauing the state of anker include. and al
so by grace of god in comfozte of hem all that enter ony
relgyon approued in holy chyrche. that al those þy by þy
mercy of our lord shal be saaf they shall haue a specyal
mede & a singuler worschyp in the blyss of heuen for her
state of lyuynge befoze other soules that had not þy sta-
te in holy chyrche though they ben neuer soo holy. whiche
the worschyp is better than al the worschyp of this worlde
de withouten comparysō. For yf thou myghte se what
it were thou woldest not for the worschyp of this worlde
yf thou myghtest haue it withouten synne chaunge the
state eyther of anker oz of relgyous. ne lese that singu-
ler mede in þy blyss of heuen. whiche mede is callyd ac-
cidental mede. Neuertheles that other men misake
not this that I saye. Therfore I shal saye it more opē-
ly. Thou shalt vnderstonde that there are two medes
in the blyss of heuen. whiche our lord gyuen to chose
soules. The one is souereyne and pryncypall. As is
louyng and knowyng of hym after the mesure of cha-
ryte geuen of god to a soule lyuynge in dedely flesche.
This mede is beste and souereyne for it is god hymself
And it is comyn to all the soules that shollen be saaf in
what state oz degree that they ben lyuynge in holy chyr-
che more oz lesse. after the quantite & þy mochenes of her
charyte in his lye what degre he be in. For he þy most lo-
uerh god in charete. he shall haue mooste mede in the

ij medes in
geben.

blyſſe of heuen/ for he ſhal moost loue god and knowe
 hym & that is the ſouereyne mede/ And as for this mede
 it ſhal falle that ſome maner of man oꝝ woman as a loꝝ
 be oꝝ a lady/ knyght/ oꝝ ſquyre/ machaunte/ oꝝ plough
 man. oꝝ what degre he be in man oꝝ woman ſhal haue
 moze mede than ſome preſte/ oꝝ frere/ monke/ chanon/
 oꝝ anker incluse. And why/ Sothly for he loued god mo
 re in charyte/ An other mede there is/ that is ſecundary
 whiche our loꝝde gyueth for ſpecyall good dedes that a
 man dooth wylfully ouer that he is boſiden to/ Of thye
 dedes pꝛyncypal boctours of holy chyꝛche maken myn
 de/ Of matter dome. pꝛebynge. and manhode/ Thye
 thye werkes as for an excellence in as moche as they paſ
 ſen al other ſhal haue ſpecyal mede whiche they callen
 aureole. And that is nought elles but a ſynguler woꝝ
 thyp and ſpecyal token ordeyned of god in rewarde of
 ſpecyal dede byfoze other men/ that dyde not ſoo ouer
 the ſouereyne mede of loue of god/ whiche is comyn to
 hym and to al other/ Knyght ſoo it is of al other ſpecyal
 good dedes/ the whiche yf they ben done ſochfaſtly arne
 ſpecyally acceptable to the ſyghe of god/ and in ſ dome
 of holy chyꝛche they arne excellent/ As arne encloſynge
 of ankens doon by ſ auctoꝛyte of holy chyꝛche/ Also
 entrynge i to ony relyggon approued: And the ſtregh
 ter that the relyggon is the moze excellent is the dede in
 the dome in holy chyꝛche/

Also after thye and byneth thye the takynge of the oꝝ
 der of preſte epyther for cure of mennes ſoules/ and for
 to mynyſter the ſacramentes of holy chyꝛche/ Oꝝ elles
 for ſynguler deuocyon to pleyſe god & pꝛoſpyten her eu
 erlyſten by the ſacrifyce of the pꝛecyous body of our loꝝ
 de Jhu cryſt/ Sothly they arne ſpecyal dedes. & excellen
 openly ſhewed in the dome of holy chyꝛche/ and in ſ ſp

ager of a
 may ſhall be
 yre pꝛeſtys

ght of our lord / whan they arne done sothfastly for god
 they arne excellent / and they shullen haue special mete
 eche man in his degree in the blyss of heuen / The state
 of byshop & prelate is abouen al thyle dedes as for this
 accydentall mede / That this is sothe it semyth by holy
 wyrtte where it sayth thus in the prophete Daniel. Tu
 autem uade ad tempus pernitum. et requiesces et sta
 bis in sorte tua in fine dierum / This is for to saye thus
 moche / The afigel whan he had shewed to Daniel the
 ppynters of god he sayd to hym thus / God thou to the
 reste of thy bodely dethe / and thou shalt stonde in thy sor
 te as a prophete at the laste daye / And sothly as Daniel
 shall stonde as a prophete at the laste daye of dome and
 haue the worthyp and the excellence of a prophete ouer
 þ souereyne blessyd mede of loue & syght of god / Byghe
 so shalt thou stonde as an anker in that sorte / & a rely
 gious in the sorte of relygyō. And soo of other excellent
 dedes / and haue a synguler worthyp passyng other mē
 at the daye of dome /

Daniel

¶ A shorte styrnge to mekenes and charyte

Caplm

lxii

Now by thyle wordes thou mape yf thou wolte
 crowe hem / conceyue comforte for thy degre of
 lyfynge / & also matere of mekenes / for though it be so þ
 thou shalt haue so moche mede specially for thy state of
 liuigift thou be laaf / neuertheles it may be yther is ma
 rry a wyfett many worldly the womā shal be nether god
 than thou & moze shal loue god & better know hym thā
 thou shalt for al thy state / And that ought to be a shame
 for the but yf thou be bepe for to gete loue and charite
 as fully & as pertyly as a worldely man or womā / for
 thou mape haue as moche charyte of the gyft of god as
 he or she hath that dwellyth styll in worldely besynes

Handwritten notes in a cursive script, likely a later addition or marginalia, covering the bottom of the page.

thou shalt haue as moche of þe souereyn mede as he shal
 And thou shal ouer that for that state whiche thou hast
 taken haue a spnguler mede & a woꝛshyp whiche he shal
 not haue/ Then yf thou wyl do wel meke thyselfe & toꝝ
 gete thy state as it were ryꝛt nought for it is soth. by it
 self it is ryꝛt nought/ And þe thy desyre be & thy besynes
 for to destroye lyfies/ & for to gete charyte & mekenes &
 other ghoꝛstly vertues/ for therein lyeth al/

How a man shal knowe how moche pryde is in hym
 Capiculum.

I haue nyghe forgotten this ymage/ But nowe I
 tourne aȝen therto/ yf thou wyl wyte how mo
 che pryde is therein/ Thou maye yet assaye thyself thus
 Take now wylfuly/ & flater not thyself/ yf louynge pray
 synge oꝝ woꝛshypꝑynge. oꝝ fleschly fauour of woꝛldely
 men oꝝ of other be lykyng to thyn herte. and torne it to
 vayne gladnes & wyl payeng of thyself/ Thyneke styll
 in thyn herte that men sholden prayse thy lyfe/ rewar
 de thy speche moze than of other/ And also on contrary
 wylse/ yf it be so þe men rezeue the/ & sette þe at nought
 holde the but a fole oꝝ an ypocryte/ oꝝ yf they sclaunder
 the. oꝝ speke euyl of the falsly/ oꝝ in any other waye that
 they displese the vnkyllfully/ And for thy thou self in
 thyn herte a greuous heuynes aȝenst hem/ & a grete ry
 synge in thyn herte with aȝenstondyng for to susteyne any
 shame oꝝ vylanye in the syght of þe woꝛlde/ If it be thus
 with the it is a token that there is moche pryde in this
 derke ymage seme thou neuer so holy in the syght of me
 for though thyse stypꝑnges ben not but lpyl and veyl
 al/ neuertheles they shewen wel that there is moche pry
 de hydden in the grounde of thyn herte/ as þe fore dacth
 in his denne/ Thyse stypꝑnges with many moo stypꝑnges

John
 Fern

gen out of this ymage so moche þ thou maye vnnethes
do any good dede but it shal be medled with some pryde
or vayne desyre in thyself/ And so with thy pryde thou
defowlest al thy good dedes/ and makyth hem loothsome
in the syght of thy lord/ I save not that they are lost. for
they are medled with this pryde/ But I save that they
are not so pleyssaunt to thy lord as they sholde be yf they
were symple & truly roted in þ vertue of mekenes/ And
therfore yf thou wylte haue cleannes of herte for to come
to the loue of god/ the behoueth not oonly flee the rest of
thy herte in vayne glory by wysful assentynge to pryde/
& also the recheles lpyng therin of thy freete yf it be a
penst thy wyl/ But also þ felyng of thy pryde thou shalt
flee & esche w as moche as thou may/ But þ thou mayst
not do but yf thou be ful quyk & reedy aboute the ke-
pyng of thy herte/ as I shal telle after/

**¶ Of Enuye and pry and of her bzaunches / And
how in stede of synne manny persone is ofte hated/
Capitulum/**

liiii

Turne this ymage vp so do wne/ And loke wel
therin/ and thou shalt finde two members of en-
uye and pry fastenyd thereto/ with many dyuers bzaun-
ches spryngynge oute of theym/ The whiche letten loue
and charyte/ the whiche thou sholdest haue to thy n eue-
resten/ The bzaunches of pry and enuye are thys/ Ha-
trede. euyl suspexon/ fals and vnkyllful demynge/ ma-
lecolpe rysynge of herte apenst hem/ dyspyssynge and vn-
kyndnes. and backbityng. and myslayng/ vnkyllfull
blamyng. myslpyng. angurthe. & heynnes apenst hē
þ dyspyssen the or speke ouy euyl of the. or apenst the. I
gladnes of her dyslece/ a felnes apenst synful mē & ocher

h ii

þ wyl not do as the thynketh they sholde do with grete de
 syre of thynne herte vnder colour of charyte & ryght wyl
 nelle þ they were wel punysshed & chastysed for her syn.
 This styrng semyth gode/ neuertheles yf thou canst
 kepe wel thou shalt fynde it moze soþme fleschly apenst
 the persone than ghostly apenst the synne / Thou shalt
 loue the man be he neuer so synfull / and thou shalt hate
 the synne in ech man what he be / many are begyled &
 this / for they set the bytter in stede of þ swete. and take
 derknes in the stede of lpght apenst the prophete sayeng
 Ue vobis que dicitis mali boni & bonum mali ponis
 tes lucem tenebras & amarū dulce. Woo be to hem that
 sayen good is euyl & euyl is good and setten lpght as der
 kenes. and bytter in stede of swete. Thus done all tho þ
 whan they sholde hate þ syn of her euen crysten. & loue
 the persone / they hate þ persone in stede of the syn. & we
 ne þ they hate the synne / wherfore it is a crafte by it self
 who so wolde do it wel /

ysay. 4.

¶ That it is maystry to loue mennes persones & wylse
 ly hate her synnes /

Caplm

lrb

haryte.

It is noo maystry for to wake & faste tyl thyn he
 de ake. ne for to renne to Rome & to Jerusale vp
 thy bare fete / ne for to sterte aboute & preche. as yf thou
 woldest to reue al men by thy prechyng / Ne it is no may
 stry for to make chyrces & chapels: for to fede poor
 men & make hospytals. but it is as maystry a man to
 loue his euen crysten in charite & wylse ly hate the synne
 of hym & loue the man / for though it be so þ al chyle de
 des before sayd are good in hēself. neuerthe les they are
 comyn to good men & to bad / for ech man myght doo
 hem yf þ he wolde & had wherof / And for thy for to do þ
 ech man maye do I holde it no maystry / But for to lo
 ue his euen crysten in charyte and hate his synne / may

noo man / do but oonly good men whiche haue it of þ
 yeste of god and not of her trauncyle. as saynt poule say
 th/ *Caritas dei diffusa est in cordibus vestris per spm*
scdm quid datus est vobis/ Loue and charyte is shed &
 spred in your hertes by the holy gholt. whiche is geuen
 to you/ And therfore it is more precyous & þ more dayn
 te for to come by/ All other good dedes withouten this
 make not a man good ne woorthy þ blyss of heuen. but
 this alone: & oonly this maketh a man good and al his
 good dedes medeful/ All other yestes of god & werkis of
 man are comyn to good & badde/ to cholen & to repro
 ued/ But this yest of charyte is oonly of god and of cho
 sen soules/

Ro. q.

¶ That for þ same dedes dyuers men shal haue dyuers
 medes.

Capit

lxxvi

A Good man for the loue of god fasteth waketh.
 gooth on pylgrymage/ & forsaiketh al the lyfyn
 ges þ woulde lothfastly in his herte withouten feynyn
 g he shal haue his mede in the blyss of heuen/ And an ppo
 cryte for dayngloze of hymself dooth the same dedes/ &
 receyueth his mede here/ Also a verp precher of goddes
 woze fulfyllid of charyte and of mekenes sene of god &
 of holy chyche receyued if he preshe & teche goddes wo
 ze/ he shal haue a sperepall mede of god/ þ is the aureole
 for his prechyn/ An ppo cryte or an heretyke þ hath no
 mekenes ne charyte: ne arne sende of god nor yet of ho
 ly chyche/ yf they preche they haue her mede here/ Also
 a good man in worldly state for loue of god maketh ma
 ny chyche/ chapelles: abbeyes. holpytals/ & dooth ma
 ny other good dedes of mercy/ he shal haue his mede in
 þ blyss of heuen/ not for þ dede in it self/ but for þ good
 wyl & the charyte þ he hath of þ yest of god for to do cho
 good dedes/ An other man for vanpree of hymself & wo
 g

a good precher

not for the dede
in yt self

chyp & plesynge of the worlde. & for his owne name doo
oth the same good dedes & hath his mede here/ The cau
se is in al chypse that the cons hath charyte & p tother no
ne whiche is one & whiche is othet our lozde knoweth &
none but he.

That al mennes good dedes shal be aproued that ha
thelyknes of good. saaf the oppn heretyke & the cursyd
man.

Caplm

lxviii

And therfore we sholde loue and worschyp al mē
in our hertes: aproue examyn & receyue all her
dedes & haue the lyknesse of goodnes though the doers
in goddes syght ben had saue of the oppn heretyke & of
the oppn cursyd man/ Of chypse two speccally we shall
flee & eschewe the ptesence & the cōmynge with hē. And
we shal reproue and refuse her dedes seme they neuer so
good as longe as they arne rebel to god & holy chyrche/
As yf a worldy cursed mā make a chyrche or fede pooz
men thou may sykerly holde it nought and deme it as it
is/ Also yf an opin heretyke whiche is rebel to holy chyr
che pteche & teche/ though he conuerte a hundred thou
sāde soules/ holde the dede as to hymself ryght nought/
For chypse meū are openly out of charyte/ wicheout whi
che is al nought that a man dooth/

That no good dede may make men saaf wythou
te charyte/ And that charyte sele they oonly & ben mebe
Capitulum/

lxviii

And therfore it is a grete maystry a man to cum
loue his euen crysten in charyte/ Al this sayeng
may be openly proued by saynt poules wordes thus.
Si linguis hominum loquar & angelorum/ caritatem
non habuero. nichil sum/ Et si habuero omnē fidem ica

vt mōtes transferā. caritatem autē nō habeam. nichil
 sū. Et si nouerim misteria oīa. et si distribuero omnes sa-
 cultates meas in cibos pauperū/ et tradidero corp⁹ me-
 um igni vt ardeam/ caritatem autem non habuero ni-
 chil michi prodest. Saynt poul in praplyng of charyte
 sayth thus/ If I speke þe langage of all men & of aūgels
 also/ yf I haue no charyte I am ryght noughte/ And yf
 I haue so grete sayth that I maye cōtūne hylles & bere
 hem awayne/ and I haue no charyte I am ryght noughte
 And also though I had al maner of knowynge of al pry-
 uyes/ without charyte I am ryght noughte/ And yf I
 geue al þe I haue to poor men and my body to the fire to
 be brent. & I haue no charyte it profiteth me ryght nou-
 ght. Here it semyth by saynt poules wordes that a man
 maye do al good dedes bodely withouten charyte. And
 that charyte is nought elles but for to loue god and his
 euē cryste as hymself. How sholde then ony wretched
 captyf lyuynge in erth what þe he be haue delpte or trust
 or spernes in hymself for ought that he can or maye do
 with al his bodely myghres or his kyndely reason/ I sayth
 all this is noughte wothe withouten loue & charyte to
 his euē crysten/ And this charyte maye not be gotten
 with wekyng of hymselfe/ for it is a free pette of god
 sente in to a meke soule/ as saynt poul sayth. who then
 dare hardely saye that I haue charyte or I am in chary-
 te/ Sothly noo man maye saye it spkerly. but he that is
 perspely and sochfastly meke/ Oher men maye crowe
 of hemselfe/ & hope that they ben in charyte by cokens/
 But he that is perspely meke felyth it/ & therfore maye
 ghte he spkerly saye it. Thus meke was saynt poul/
 and for thy sayd he thus hymselfe/ Quis sepecebit nos
 a caritate dei. Tribulaciō an angustia. &c/ who shall de-
 part me fro þe charite of god. Tribulaciō or agurynge. &c

Charyte

Charityte
Remoued

Charityte
maye not
be gotten by
wyng of self

Robill

And he answereth hymself and sayth/ There shall noo creature put me fro the charyte of god whiche I haue receyved of Ihesu. Many men done dedes of charyte and haue noo charyte as I haue sayd. For to reprove a synner for his synne to his amendynge & in couenable tyme it is a dede of charyte. but to hate the synner in steede of the synne it is a penynt charite/ he that is verely meke can depart that one fro that other. and noo man but he/ For though a man had almozal vertues of al phylosophers he coulde not do this/ He sholde cōtinue hate the synne in al other men for he hateth it in hymselfe/ But he coulde not loue þ man in charyte for al his phylosophye/ Also if a man had knowyng of al clergye & of opynite/ & be not sothfastly meke he shal lyghly erre & stumbe & take the one for that other/ But mekenes is worthy to receyue a yeste of god the whiche maye not be lerned by cūnyng of man/ And therfore he that is meke can hate þ synne and truly loue the man. But now parauenture thou begynnest to drede for that I haue sayd that charite maye not be gotten by no werke that thou maye doo/ How shalt thou then do/ As vnto this I saye that there is no thyng so harde to gete as charyte/ this is soch as within our traueyle. And on the contrary wyse I saye þ there is noo yeste of god that maye so lyghtly be had as charyte: for our lord penyeth no yest so freely ne so gladly ne so compynly as he dooth charyte. How shall thou then haue it sayst thou/ Be meke and love in syppe & thou shalt haue it. And what is lyghter for to do thā for to be meke. Sochly no thyng. Whenne semyth it that there is no thyng that so lyghtly may be had as charyte. and therfore the nedeth for to be moche adradde. Be meke & haue it. This sayd James chapollie. Deus superbis resistit. humilibus autē dat graciā/ But lord

Doct 104

why & make
by sayng
fynne & lo
y synnar

acknowled

it & end

Handwritten flourish

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1101

he sayth apenstondeth proude men/ but to meke men he
 geueth grace/ whiche grace is prpply his charyte/ for
 after the mesure of thy mekenes so shalt thou haue cha-
 rite/ yf thou haue mekenes imperfectly only in wyl: not
 in affectiō. then shalt thou haue imperfecte charite. This
 is good/ for it sufficeth to saluacion as dauid sayth.
Inperfectū meum viderunt oculi tui/ Lorde with thy
 eyes of mercy thou seest myn imperfecte/ But if thou
 haue mekenes perfectly then shalt thou haue perfecte cha-
 rite. and þ is best/ The tother behouyth vs nerely to ha-
 ue it yf we wyl be saaf. and this sholde we desyre/ Then
 yf thou aske me who is perfectly meke/ thou shalt no mo-
 re haue of me of mekenes at this tyme but this/ He is me
 ke þ sochfastly knowith hymself as he is/

p.

w to so
mab.

How a man shall wyte how moche wrath & enuye is
 hyd in the grounde of his herte/ Caplm lxxx

Now tourne yet aye to this ymage yf thou wolt
 assay how moche pre & enuye is hyd in thy herte
 that thou felyst not/ Loke wel and beholde thyself wyl-
 lily whan suche styrnynges of pre & enuye apensthyne
 euen crysten sprynges out of thy herte/ The more sty-
 red that thou arte by malencoly bytter or wycked wyl-
 apenst hym. the more is this ymage in the/ For the mo-
 re thou grutchest by inpacynce ether apenst god for or
 ny tribulacion or syknes or other bodely dysese sente of
 god/ or apenst thyne euen crysten for ought that he dooth
 apenst the/ the lesse is the ymage of Ihesu reformed in
 the. I say not that suche grutchynges or fleschly angry-
 nes arne dedely synnes/ but I saye that they letten the
 cleannes of herte and pees of conscience that thou may-
 not haue full charite by the whiche thou shouldest come
 to lyf contemplatyf/ For that ende is the purpos of al
 my sayenge. þ thou shouldest not oonly cleanse thy herte

fro dedely synnes. but also fro benyall as moche as thou myghtest/ And þe grounde of synne myght by grace of Jhesu cryst somwhat be slecket in the/

By what tokens thou shalt know if thou louest thyn enemye/ And what ensample thou shalt take of cryst for to loue hym/

Caplm

lxx

How though it be so þe thou felyst none euyl apenst thyn euen crysten for a tyme/ yet arte thou not liker that the grounde of pye is quenched in þe/ ne yet arte thou not lord of the vertue of charyte/ For suffre hym to wyche the a lytyl by angry or a shrewde woꝛde/ & thou shalt fele anone yf thyn hert be yet made hole by fulnes of charyte/ The moze thou arte styred & euyl wyllid apenst the persone. the farder arte thou fro charite/ And yf thou nought be styred apenst the persone. neyther by angry chere outwarde. ne by noo pryncp harte in thy hert for to dyspyle & deme hym or for to set hym at noughte. but the moze shame or belanpe he dooth to the in woꝛde or in dede the moze pyte & cōpassyon thou hast of hym. as thou woldest haue of a man þe were out of his mynde/ And the thyngyth thou canst not fynde in thyn hert for to hate hym. for loue is so good in hymself/ but pray for hym & helpe hym/ and despyngge his amendinge/ not oonly with thy mouth as ypocrytes can doo. but with affectyon of loue in thyn hert/ thenne hast thou perfyte charyte to thyn euen crysten/ This charyte had saynte stephen perfyty whan he prayed for hem þe stoned hym to dede/ This charyte consyled cryst to those þe wold be his perfyte folowes whā he sayd thus/ Diligite inimicos vꝛos bꝛōs bñfacite his qui oderunt vos. &c. Loueth your enemyes & do good to hē þe hatē you/ prayeth for hē þe pursuen you. And therfore yf thou wol folow cryst be lyke to hym in this crafte/ Lere for to loue thyn enemyes

& synful men/for al thysle arn thy euen crysten/ Loke &
 bethynke the how cryst loued Judas whiche was both
 his dedely enemy & a synful captyf. How goodly cryste
 was to hym. how benygne. how curteys/& how lowly
 to hym þ he knewe dampnable/& neuertheles he chafe
 hym to his apostle:& sent hym for to preche with other
 apostles/ he gaf hym power for to werche myracles.
 he shewed the same to hym good chere in worde & in de
 de as he dyde to other apostles/ he wysshed his fete & fed
 hym with his precyous body/& prechyd to hy as he dy
 de to other apostles/ he wyrd hym not opely for it was
 preynt/ ne myslayed hym not. ne dyspyled hy not. ne spa
 ke neuer euyl of hym/& yet though he had done al thysle
 he had sayd but soch/ And ouermore whan Judas toke
 hy he kyssed hym & called hy his frende/ At this charyte
 shewed crist vnto Judas þ whiche he knew for danable
 in no maner sepyng ne flatereng but in þ sothfastnes
 of good loue & clene charyte/ for though it were soch þ
 Judas was not worthy for to haue had ony pest of god
 or ony sygne of loue for his wyrdnes neuertheles it
 was worthy & skylful that our lord sholde shewe as he
 is/ he is loue & goodnes to al his creatures as he dyde to
 Judas/ I say not þ he hym loued for his syn. ne he loued
 hym not for his chosen as he loued saynt peter/ but he
 loued hym i as moche as he was his creature:& shewed
 hy tokens of loue yf he wolde haue be amended therby/
 folow after so what yf thou may/for though thou art
 stoke i an houe with thy body: neuertheles i thyn herre
 where þ stede of loue is thou sholde now haue part of su
 che loue to thin euil crist as I speke of. who so weneth
 hy self to be a perfyte louer & folower of crist/ techig i hy
 luyg. as so mā weneth þ he is i al moche as he precheth
 & techeth & is pooz of worldy gode as crist was/& ca not

Joh. th

cryst in this loue & charyte for to loue his euen crysten
 eche man good and bad freundes & foes withouten sep-
 aring flatterynge & dyspysynge in herte agens the man. an-
 gres malycyous repleynge. sochly he begyleth hym-
 selfe. The nether that he wenech he be. & feder he is. For
 cryste sayd to hem that wolde be his dyscyples thus/
 Hoc est preceptum meum ut diligatis inuicem sicut dilexi
 vos. This is my byddynge that ye sholde loue togyder
 as I haue loued you. For ye ye loue as I haue loued. the
 are ye my dyscyples. But now sayste thou. how shalte
 thou loue hym that is badde as wel as hym that is good
 As vnto this I say thus. that thou shalt loue both good
 & badde in charyte but not for the same cause as I shall
 telle how. Thou shalt loue chyn euen crysten as thyselfe
 fe. Now thou shalt loue thyselfe only in god or elles for
 god. In god thou louest thyselfe whan thou arte ryghte
 ful by grace & vertuous. and louest not thyselfe but oon-
 ly for & ryghtwysnesse & vertues & god proueth & then lo-
 uest thou thyselfe in god for thou louest not thyselfe but
 god. Also for god thou louest thyselfe. as ye thou were in
 dedely synne and woldest be made ryghtful & vertuous
 then louest thou thyselfe not as thou arte. for thou arte
 vntyghtful but as thou woldest be. Ryght so shal thou
 loue chyn euen cryste. If they be good & ryghtful. thou
 shalt loue hem by charyte in god oonly for they be good
 & ryghtful. for then louest thou god in hem as goodnes
 & ryghtwysnes. more than ye they ben badde in dedely
 synne. as chyn enmyes that haten the or ocher of & whi-
 che thou hast full heurdenche & they are not in grace. yet
 shalt thou loue hem. not as they arne. ne as good men &
 ryghtfull men. for they arne bad and vntyghtfull. but
 thou shalt loue hem for god that they myghte be good &
 ryghtfull. And so shalt thou no chynge hate in he but &

For no art
 for self

thyng þ is contrary to ryghtwysnes/ & þ is lyffe/ This
 is as I vnderstonde þ techyng of saynt Austyn for to re-
 parte þ loue of the man fro the hate of the spye & þ loue
 of thyn euen cryste. þe þ is meke oꝝ wolde sochfastly be
me can loue thus his euen crysten. & none but he.

How a man shall knowe how moche couetyse is hyd
 in his herte/ Capl'm lxxi.

Afte wel vþ this ymage & loke wel aboute/ and
 thou shalt moche see couetyse and loue of erthly
 thynges occuppe a grete partpe of this ymage. though
 it semelyt. Thou hast forlaken rycheſſe and moche ho-
 nour of this worlde/ and arte spered in a don geon/ but
 hast thou forlaken clenly the loue of al this/ I hope not
 yet. It is lesse maystry for to forlake worldy good than
 to forlake the loue of it/ Paraventure thou hast not for-
 laken thy couetyse/ but thou hast chaunged it fro grete
 thynges in to smale/ as fro a po wnde vnto a peny/ and
 fro a spluer pece vnto a dyſhe of an halfpenny. This is a
 symple chaunge/ thou art no good marchaunt/ These
 ensamples arne chyldyshe/ neuertheles they betoken
 moze/ If thou crowe not me assay thyself/ If thou haue
 loue & desyre in the haupng & holdyng of ony thyng þ
 thou hast suche as it is/ with þ whiche loue thou fedest
 thyn herte for a tyme. Or yf thou haue desyre & pernyg
 for to haue som thyng þ thou hast not/ with whiche desy-
 re thyn herte is traueyled & troubled by vnkylful besy-
 nesse that the clene desyre of vertu & of god may not rest
 therein/ this is a token þ there is couetyse in this ymage
 And yf thou wolte assay better/ loke yf ony thyng that
 thou halt be taken awaye fro the by maystry oꝝ by bozo-
 wyng/ oꝝ by ony other wyse. & thou may not gete it ayē
 & for thy thou arte diseled angred & troubled in thyne
 hert bothe for thou wāteſt þ thyng þ thou woldest haue

& may not haue it/ & also apent hym þ hatth it thou arte
 styred for to stryue & chynde with hym for he myght resto
 re þ apen & wyl not/ this is a token þ thou louest world
 ly goodes/ for thus done worldly men/ whan her good
 & her rychele is taken fro hē they arn heuy soz angry &
 chydng & stryulg ayēst hē þ haue it opely by worde & by
 dede/ but thou doost al this in thy hert pryuely where
 god seeth & yet thou art in moze defawte than a worldly
 man. for thou hast forsaken in lyknes þ loue of worldy
 ly thynges/ But a worldly mā hath not do so/ & therfore
 he is excused though he stryue & put sue for his goodes
 by lawful wayes for to haue hem ayē/ But now sayest
 thou þ the behoueth for to haue thy necessaryes of suche
 thynges as lōgen to þ as wel as a worldly mā/ I graue
 wel thereto/ but thou sholde not loue it for it self/ ne lykyn
 ge haue in the holdyng ne in þ keepyng/ ne sozowe ne he
 upnesse fele in þ lesyng oz in þ withd:awpyng of it/ for
 as saynt gregory sayth **Q**l moche sozow as thou hast in
 lesyng of a thyng. so moche loue haddest thou i þ keepy
 ge/ And therfore yf thy herte were made hoole/ & thou
 haddest sochfastly felt desyre of ghostly thynges/ & had
 there with al a spght of the leest ghostly thyng þ is. all þ
 loue & the lykpyng of ony erthly thyng thou sholdest sette
 it at nought/ it sholde not cleue vpon the/ for to loue &
 for to haue moze than þ nederth skylfully oonly for luste
 & lykpyng it is a defawte/ Also for to fetchen thy loue vpon
 on þ thyng that the nederth for it selfe/ it is defawte but
 not so grete. But for to haue & vlen that thyng þ the ne
 deth withowen loue of it moze than kynde oz nede aske
 th withoute whiche the thyng may not be vled/ it is no
 defawte/ Sothly in this poynt as I crowe many þ I ha
 ue þ state & þ lyknesse of pouerte arn moche letted & hyn
 dred fro þ loue of god I ne accuse no mā ne no state repro

Greg.



ue/for in eche astate some arn good & some arne other/
 But one thyng I saye to euery man oz woman that ha
 ch taken the state of wilful pouerte whiche he be religi
 ous oz seculer oz what degree he be in/aslong as his lo
 ue & his affectyon is bounden & fastened.and as it were
 glewed with the loue of ony erchly thyng that he hath
 oz wolde haue/he may not haue ne fele soch fastliþ clene
 loue & the clere syght of ghostly thynges/ For saynt Au
 gryn sayd to our lord thus Lozde he loueth þ huskyt
that louyth ony thyng with the/that he loueth not for
the/ for the moze loue & couetysle of ony erchly thyng is
with the/the lesse is the loue of god in chyn herte/ For
 though it be so that this loue of erchly thyng putteth hē
 not out of charite but yf it be so moche that it strangle þ
 loue of god & of her euen crysten/sochely it byndzeth hē
 and letteth hem fro the seruour of charyte/& also fro þ
 speccial mede whiche they sholde haue in the blyse of he
 uen for persyte pouerte/and that is a grete losse yf they
 myght se it/ for who so myght know ghostly mede how
 good how precyous and how worthy it is/ for it is aye
 lastyng/he wolde not for the loue of al erchly hope oz ha
 uour of al erchly thyng yf he myght haue it withouten
 synne lette ne lesse þ lest mede of the blyse of heuē whi
 che he myght haue yf that he wolde/ I speke ferther thā
 I doo. But I praye the doo thus as I saye by the grace
 of god yf thou maye oz ony other man who soo wpll/
 For that were a comfote to my herte that yf I may not
 haue it in my selfe as I saye. that I myghte haue it in þ/
 Or in ony other creature whiche hath receyued moze
 plence of his grace than I/ But see nowe thenne sych
 couetysle in the naked grounde letteth a man oz a wo
 man soo moche fro the ghostly felynge of þ loue of god
 howe moche moze thenne it letteth and combyrthe

Aug.

wozldy men & wyfmen the whiche by al her wyttes & bo
dely besynes nyghte & daye stude & traueyle how they
myght gete ryches & plence of woꝛldly good / They can
none other delyce haue but in woꝛldly thynges / ne they
wyl not for they seche it not / I say no more of hē at this
tyme: for in this wytyng I speke not to hem / But this
I saye / yf they myght see & wolde see what they do / they
sholde not do so /

How a man shal knowe whā he synneth not in etyng
& drynkyng / & whan he synneth venyally / & whan he
dely /

Et may thou se more in this ymage though it be

y derke. & that is fleschly loue to thyselfe / in gloto
nye accide & lecherie / Thyse fleschly lypkynges
makē a man ful bestly & ferre fro þy nly sauour of þe loue
of god. & fro þe clere syght of ghosly thynges / But now
sayest thou. Syn þe behoueth nedelinges etc & is no syn
drynke & slepe. & þe may thou not do without lypkyng ther
fore þe thyngesthys / As vnto this I say. þe yf thou kepe
eterng oꝛ in drynkyng & in other nedeful thynges of thy
body mesure in thy nede / & thou receyuest noo more lyp
kynges than kynde askyth / And alle this thou doost for
ghosly delyce whiche thou felyst in thy soule / I graunte
þe forsoch þe thou then synnest ryght nought therein / for
then can thou we! etc & slepe / Sothly & without doub
te I am ful ferre fro þe knowyng & ferder fro þe werching
for to etc I haue by kynde / but to cūne etc I maye not
but by the grace of god. Saynt poul had by grace this
cunnyng as he sayth hymselfe thus / Ubique & in oibus
institutus sū. scio laciarī & esurire / habundare & penur
riā pati: Quia possū in eo qui me confortat. I am enfor
med & kenned in all thynges. for I can hūger & I can
etc. I can with plence & I can with pouerte / I maye al

in hym þ strengtheth me. Saynt austyn sayd cþll out
 lord ch^o. Lord thou hast teched me þ I sholde take me
 te as a medycyne. Hunger is a syknes of kynde. & mete
 is a medicine ther to. Therfore þ lykynge þ comyn with
 al in almoche as it is kyndly & nedful it is no syne. but
 whan it passeth into lust & into wylful lykynge then it is
 synne. And therfore thes lyeth al þ maystry for to cūne
 departe wylsely nede fro luste & wylfull lykynge they are
 so knyete togpyder. & þ one comyth with þ other. so þ it is
 harde for to receyue that one as þ nede & repyue that o
 ther as wylful luste þ whiche oft comyth vnder colour
 of nede. Neuertheles syth it is so þ nede is þ groud of
 this. & þ nede is no syn. for be a man neuer so holy hym
 behoueth to ete & drynke & slepe therfore þ lust & þ lykyn
 ge that cometh vnder the colour of this nede & passeth
 this nede is þ lesse syn. for a man synneth not dedely co
 mpyly in glotenye. but yf he be encōbzed with other de
 dely synnes befozn done. then may he þ lygher syne
 dedely in this. for it is soch he that chelyth lust & lykynge
 of his fleshe & delytes i welfare of mete oz drynke as ful
 rest of his herte that he wolde neuer haue other lyfe ne
 other blisse but lyue euet in suche lust. of his fleshe yf he
 might. it is no dowte but þ he synneth dedely. for he loue
 th his fleshe more than god. But he that lyeth in dede
 ly syn of pryde oz enuye oz suche other he is soo blynded
 by þ deuyll that for þ tyme he hath no power of his free
 wyl. & therfore he may not wel apenynde fleschly lykin
 ges whan they come but falleth down wylfully to hem
 as a beest doth to carpyd. And in almoche as he hath no
 generall wyl befoze to god pryncipally by cause that
 he is in dedely syn. therfore þ lust of glotenye þ whiche
 he falleth i lygher is to hy dedely syn. for he maketh no
 ne apēlōdyng general ne speccyal. But a nother mā oz

woman whiche in grace & charyte hath alwaie a good
 general wyl to god in his soule wheder he slepe oꝝ wake
 etc oꝝ dꝛynke oꝝ what good dede þ he dooth/so þ it be not
 euyl in itself by þ whiche wyl & desyre he cheseth god a-
 boue al thyng. & hath leuer forbere al thyng of þ woꝛlde
 than wꝛathe his god for loue of hym/ This wyl though
 it be but general it is of so grete vertu bi þ grace of our
 loꝛde Jhu þ yf he fal by freete in lust & in lpyng of me-
 te & of dꝛynke oꝝ of suche other syknes. eyther by excelle
 of to moche eting oꝝ to oft oꝝ to gredely oꝝ to lustly. & de-
 lyrcarly. oꝝ to lone i bntyme. it sauech hþ & kepith hþ fro
 dedly synne/ And this is soth as long as he is in charyte by
 other dedes. & kepeth his general wyl to al þ he dooth. &
 namly yf he knowe amonge his owne wretchydnes &
 crye after mercy. & be in purpose specially to aꝛenstode
 suche fleschly lustes for our loꝛde is good & mercyfull. &
 thys venyal synne of gloteny he forꝛeuech ryght lone
 vnto a myke soule/ For the styꝛyng & þ lpyng of glote-
 ny in al moche as they are hardest for to flee by cause of
 nede of þ bodely kynde among al other synnes are moost
 excusable & leest peryllous/ And therfore thou shalt not
 ryse aꝛenst þ groude of this syn as thou shalt aꝛenst all
 other synnes/ for þ groude of this syn is oonly nede whi-
 che may not be escaped but if thou wylt do woꝛse as slee
 þ nede as many soles done/ whiche sholden slee þ theyf
 & spare the true man/ That is to say/ They sholden slee
 vnskyful luste & þ wylful lpyng. & spare & kepe þ bod-
 ly kynde. & they do not soo. But aꝛenst al other synnes
 thou shalt aꝛyse for to destroye not oonly dedely synnes
 & þ grete venyals/ but also aꝛenst þ gounde of hē as mo-
 che as thou mayst/ See by this skylle/ Thou maye not
 lyue without mete & dꝛinke/ but thou may lyue without
 lecherie yf thou wyl, & neuer but þ better/ And therfore

thou shalt not flee only þ̄ dede of it whiche is dedely syn
but also wylful lykynge of it in thy n̄ herte withouten de
de whiche is venyal syn / & so tyme it is dedely / but also
thou shalt traueyle ayenst þ̄ grounde of it for to destroye
þ̄ felyng & the r̄slynge of fleschly styrynge /

How the grounde of lecherie sholde be destroyed with
ghostly traueyle & with bodely /

But this traueyle ayenst the grounde of lecherie
shal be ghostly / as by prayers & ghostly vertues
& not by bodely penaunce. for wyte thou wel þ̄ yf thou
fast & wake & scourge thyselfe / & doo al þ̄ thou can / thou
shalt neuer haue þ̄ clenness & þ̄ chastyte without þ̄ yeste
of god & the grace of mekenes / Thou sholdest soner flee
thyself than thou sholdest flee fleschly styrynge & felyn
ges of lust & lecherie eyther in thy n̄ herte or in thy flesche
by ony bodely penaunce / But by the grace of Jhu in a
meke soule þ̄ grounde may be moche stopped & destroyed
& the spryng may be moche dyped / And þ̄ is very chasty
te in body & in soule / On the same manere may be sayd
of pryde & of couetyse & of suche other. for thou myzt liue
yf thou were not proude ne couetous / & therfore thou
shalt destroy al þ̄ felynges of h̄e almoche as thou maye
But in gloteny thou shalt r̄yse & smyte away þ̄ vnkyll
ful styrynge. & saue þ̄ grounde hole /

That a mā sholde be helpe to put away al styrynge
of syn / but moze helpe of ghogly synnes than of bodely /
Capitulum /

And therfore he that r̄pleth ayenst the felynge of
fleschly lykynge in mete & drinke moze fully and
moze sharply than of pryde or couetyse / whiche for they
semen sayn aren not lyghly reproued / Or of Enuye. or
of Lecherie / I saye that he is halfe blynde / for he seeth
not yet ghostly vnclennes / As of pryde and enuye how

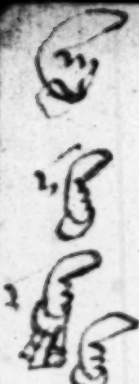
to wile it is in goddys syght / I hope If a man myght see
 with his eye ghostly how foule pryde & couetyse arne in
 the syght of god / & how contrary to hym / He sholde mo
 re loth a styryng of pryde & the darne lpyng of it / And
 also he sholde the more agryse & ryle ayenst þe euyl wyl of
 enuye oꝝ yre to his euen crysten than many a styryng
 oꝝ lpyng epyther of glotenye oꝝ of lecherye / Neuerthe
 les al men wenen not so / for comynly men arn more es
 chewe for to fele a styryng of fleschly synne / & haue for it
 more soꝝowe & heupnesse than for the grete lpynges in
 dayngloꝝy oꝝ in other ghostly syfies / But they arn not
 wylse / for yf they wyl vnderstode holly wyrtte & docto
 urs sawes therof / they sholden finde as I say / whiche I
 ne maye ne wyl reherse now / I wyl not excuse hem þ
 fall in lpynges of glotenye & lecherye þ they synne not
 for I wote wel þ al the spyes of hem arn syfie more oꝝ
 lesse after the mesure of the luste of the synne & other lpy
 kynges with wylfull cyꝛcumstaunces / But I wolde þ
 thou knewe & charged al / ylike a synne as it is / more the
 more / as arn ghostly syfies / lesse the lesse arn as fleschly
 syfies. And yet shal thou neuertheles hate & flee al boch
 bodely & ghostly vpon thy myght / for wyrt thou wel þ
 fleschly desyres & vnkyfyl lpynges in mete & drynke
 Oꝝ ony lpynges þ longen to þ body passyng resonable
 nede. though they ben not alwaye grete synnes to hym
 þ is in charite / neuertheles to a soule þ desyrech clenness
 & ghostly felynge of god they arn ful heup payntful & byt
 ter & moche for to escheue. for the spyryte may not fele
 his kyndly sauour within. tyll the flesche haue losse hys
 bestly sauour withouten

¶ That hūger & other
 bodely paynes lettech moche ghostly werching / ca. lxxv
Ad therfore yf thou wolt come to clesnes of her
 ce the behouich ayenst oðe vnkyfyl styryng of

fleschly desyres. But a peny the grolde thou shalt not
 ryle. as I haue sayd befoze. For the grounde of it is nee-
 de. as kyndely hunger whiche thou shal nedelynges fe-
 le and tene therto in tyme. and helpe thyself a peny it by
 medycyne of mete. as thou woldest helpe thyselfe reso-
 nable a peny a bodely syknes. þ thou myght moze freely
 serue god bothe bodely and ghostly. For wyte thou wel
 what man o: woman that shall be occupied ghostly in
 thoughtes. vnskyful payne o: hunger wylfully caken
 o: bodely syknes in the stomake o: in þ hede. o: in other
 partye of the body for þ defawte of good rulyng of hym
 self. by comoch fastyng. o: by ony other wyse. shal mo-
 che lette the spyryte. and moche hynder hym fro þ kno-
 wyng & beholdyng of ghostly thynges. but yf he haue
 the moze grace. For though it be so that bodely payne/
 eyther of penaunce o: of syknesse o: elles bodely occupa-
 cyon somtyme letteth not the seruour of loue to god in
 deuocyon. but ofte encreaseth it. Neuertheles I hope
 that it letteth the fauour of loue in contemplacyon the
 whiche maye not be hadde ne felvd sadly but in rest of
 body and of soule.

¶ What remedye a man shal vse a peny defawte made
 in drynke o: drynkynge. Caplm lxxvi

He þ do thou skylfully þ longeth to the. & ke-
 pe thy bodely kynde vpon reysen. and suffre god
 then sende what he wyl hele o: syknesse. take it gladly.
 and grutche not a peny god wylfully. Do thou as I say
 take thy mete as it commyth. And ordeyne for it yf nede
 be vpon reason. And take it gladly as for nede. But be
 wel waar of lust that commyth with nede. Esche we to
 moche as wel as to lytel. And so whan thou haste done.
 and thenne it commyth to thy mynde þ bytyng of con-
 scyence that thou haste eten comoch. And soo thenne


 begynnest for to carpe the/ & drawe to ouermuche bytter
 nes/Lyfte vp þy desyre of thyng here thy good lord Ihu
 and know thyself for a wretche & a beest/& aske hym for
 gyuenesse.and saye that thou wylte amende it/& truste
 of forgyuenesse/Leue of then and carpe no longer with
 all/ne stryue not moche as thou woldest destroye it ve
 terly/for it is not worthe for to do so/Thou shalt neuer
 bypnye it soo abowte\ but redely ordeyne the rede to so
 me other occupacyō bodely or ghostly/after thou felyst
 the dysposed that thou myghtest moze profyte in other
 vertues/as mekenesse & charyte. for wylte thou wel he
 that hathe in his desyre & in his traueyle none other re
 warde to none other thyng but to mekenes and chary
 te/aye cryenge after hem howe he myght haue hem/he
 shal in that desyre/werchynge folowand after profyte
 and were in al other vertues/as in chastyte abstinence
 & suche other yf he haue but lytyl rewarde in hem in a ye
 re moze than he sholde withouten this desyre profyte in
 seven/yf he stryue with glo:enye lechery & suche other
 contynuely/& bete hymself with scourges erche day fro
 moze we to euenlong tyme/

That thorough by desyre & traueyle for mekenesse &
 charyte a man comyth soner to other vertues than by
 traueyle in himself/

Capitlm

lxxvii.

Ofte to the then mekenes & charyte/ And yf thou
 wolte traueyle & wyne besyde for to haue hem
 thou shalt haue ynough for to do in getyng of hē/ And
 yf thou maye gete hē/ they shall rule the & mesure þy ful
 ppyuely how thou shalt ete & how thou shalt drynke & so
 couer al thy bodyly nede that there shall no man wyte it
 but yf thou wilt/& that shal not be in perplexite ne iye
 ne in angurshnes and heuyne ne i lustes ne in lykyn
 ges.but in pees of glad conscience with a sad restfulnes

I speke ferder than I thought to haue spoken i this matere. but netheles ho yf thou may as I the say. & I hope god shal make al wel/ by this þ I haue sayd maye thou somdel see in this ymage of syn how moche it letteth þ
 ¶ The gospel sayth how Abraham spake to the ryche mā that was berped in hel on this wyse/ *Choas magnum inter nos & vos signatum est vchili qui volunt transire ad vos non possunt nec huc transmeare/* There is a grete chaos. that is to sayen a thycke derknesse betwene vs & the that we mow not come to the ne thou cpl vs
 ¶ This derke ymage in thi soule & min also may be called a grete chaos/ þ is grete derknes. for it letteth vs þ we mow not come to abraham whiche is Ihesu/ & it letteth hym þ he wol not come to vs:

¶ Of the derknes of the ymage of syn. And what comyth in by the wyndowes therof/ Capitulum lxxviii.

Let þ þ lantern & se i this ymage siue widow, es by the whiche syn comyth in thy comping i to soule as þ prophete sayth/ *Quis ingreditur per fenestras nostras/* Beth comith in by our wyndowes/ ¶ Thy se wyndowes arn the spue wyttes by þ whiche thy soule gooth out fro by hymself/ & sechyth his delyte and his fedynge in erthly thynges apenst his owne kynde/ As by þ eye for to see curpous & fayne thynges/ & so of ocher wyttes/ By the vaskylfull dyspynge of thy se wyttes in to vanyte wylfully/ thy soule is moche lettred fro ghostly wyttes with in/ and therfore the behouery stoppē thy se wyndowes oʒ spere hem/ but oonly whan nede asketh for to open hem/

Act. 2.

¶ That the soule for defawte of knowynge of it self gooth out by spue wyndowes to seche ourwarde lpyngge.
 Capitulum/ lxxix.

And that were lptyl maystry to þ þf thou mygh
test ones see thy soule by clere vnderstondynge
what it is and how saye it is in his owne kynde/ Ne it
were that it is so overlaped with a blacke mætel of this
soule ymage. but for thou knowest it not. therfore thou
leuest the inly syght of thy self and seestest thy mere forth
with outen as a beest vnreasonabyl. thus sayth our lord
mā assynge to a chosen soule in holy wyrtte. Si igno-
ras te o pulcra inter mulieres. egredere a bi post vesti-
gia gregū sodalium tuorum et palce edos tuos/ Thou
saye amonge wymmen þf thou knowe not thy self. go
oute and walke after the steppes of the flocke thy felow
es and fede the gete/ and it is thus moche for to saye.

Thou soule sayre by kynde made to the lykenesse of god
 freel as a woman in the body for the fyrst synne by cau
 se that thou knowest not thyself/ that afigels foode shol
 de be thy delyces therin/ Therefore thou goost oute by
 thy bodely wyttes and sechest thy mete and thy lykynge
 as a beste of the flocke/ that is as one repreynd/ and
 therwyth thou fedest thy thoughtes and thyne affecty
 ons whiche arne vnclene as goates/ It is a shame to the
 for to do so/

¶ That a soule holde not begge without foze but wy
thin of Ihesu that it needeth. **Capitlm lxxx**

And therfore tourne home agen in thyselfe & holde the within/and begge noo more withouten namely swynes mere/ for yf thou wyl algaates be a begger aske and craue within of thy lord Ihesu/ for he is thy pryncer/and gladlyer wol geue þ than thou woldest aske/ And renne noo more out as a beste of the flocke/ þ is a worldly man or woman that hath noo more deylte but in his bodely wyttes/ And yf thou do thus thy lord Ihesu wol geue the all that the nedeth/ for he may lede

588 and 589

the in to his wyne celer / and make the for to assay of his
 wyne whiche the lpheth best for he hath many tonnes
 Thus a chosen soule Joyenge in holy wytte sayth of
 our lord / Introduxit me rex in cellam vinaria / A kyn
 geladde me in to a wyne celer / And that is for to save /
 In as moche as I forsake the drunkenness of fleschly lu
 stes & worldely lphinges / whiche are bytter as wormo
 de / for thy the kynge of blyse lord Ihesu ledde me in /
 That is to save / fyrste in to my selfe for to beholde and
 knowe my selfe / And after he ledde me in to his celer / þ
 is to save. abouen my self by ouerpassynge only in tyll
 hym. and gaaf me assay of his wyne / þ is for to caast
 a lyknes of ghostly swetnes & heuenly Joye / These are
 not wordes of me a wretchyd captif lphynge in synue /
 but they are wordes of the spowse of our lord in holy
 wytte / & thys wordes I save to the that thou myghte
 draue in thy soule fro withouten / and folowe after as
 thou maye /

That þ hole of ymagynacōn nedeth to be stopped as
 wel as þ wyndowes of þ wyttes / Caplū lxxxi

BUt now sayest thou that thou doost so / thou seest
 no worldly thynges ne herest none. ne hast uone
 vñe of thy bodely wyttes more than nede asketh / & for
 thy thou art enclosed / As to this I save / If thou do thus
 as I hope thou doost then hast thou stopped a grete wy
 dow of this ymage. but yet arte thou not liker. for thou
 hast not stopped the pryue holes of the ymagynynge in
 thy herte / For yf thou see me not with thy bodely eye
 thou may see me in thy soule by ymagynacōn / and so
 mayst thou do of all bodely thynges / Then yf thy soule
 be fedde wylfully by ymaginacions of vanytees of the
 world / and despyng of worldly thynges for a wylfull
 comforte and ease / sochly yf thy soule be within as for þ

bodely wyttes. it is neuer theles ful ferre withouten by
 suche dayney maginacōn/ But now askest thou whe
 ther it be ony grete synne a soule for to occupye hym in
 suche vanytees eyther in wyttes or in ymagynyng/ As
 vnto this I saye that I wolde þ thou woldest neuer aske
 man this questyon/ For he that wyl sochfastly loue god
 he askyth not comynly whether this is grete synne or
 this/ For hym shal chynke what thyng letteth hym fro
 the loue of god is grete synne/ and hym shal chynke noo
 thynges synne but that thyng whiche is not good/ & lette
 th hym fro þ loue of god/ What is synne but a wantyn
 ge or a forberynge of good/ I say not that it shal be payn
 ful to hym as a dedely synne or a venyal sholde ben. ne
 I saye not but that he knoweth dedely fro venyal & mo
 re fleeth it/

¶ Whan the vse of the wyttes ben dedely synne/ & whā
 venyal/ Caplin lxxxi

¶ Neuer theles some dele shal I saye to thy questyō
 For thy desyre drawyth moze oute of myn herte
 than I thought for to haue sayd in þ begynnyng/ Our
 lord saye hym in the gospel thus/ Homo quidā fecit cenā
 magnā et vocauit multos & multū seruū suū dicere inui
 tatis vt venirent/ Primus dixit. Quisā emī. rogo te ha
 be me excusati/ Scōs dixit/ Iugabon emī quinq; et eo
 probare illa/ Et tercius dixit. Quorū duxi ideo nō possū
 venire/ A man made a grete supper and called many
 therto/ And sent his seruaunt at supper tyme after hē þ
 were prayd/ The fyrst excused hym & sayd on this wy
 se þ he myght not come for he had bought a colone/ The
 cothet also excused hym that he myght not come for he
 had bought fyue yokes of oxen & yede for to assaye hē/
 The thyrde for he had wedded a wyfe/ I leue for to spe
 of the fyrst & of the last/ & I telle the of þ myddelst of hē

Luc.
 viii.

þ bought þ oren/for he is to this purpos/ If þue poc-
kes of oren betoken the fyue wyttes whiche arn besty
as an ore. Now this man that was called to the supper
was not repleued for he boughte thyle oren/ but for he
yede for to assaye hē & so he wolde not come/ Ryght soo
saye I to the/ for to haue thy wyttes & vse hem in nede.
it is no synne/ But yf thou go wylfully for to assaye hē
by vayne delyte in creatures then it is syn/ for yf thou
chese that delyte as for a synall reste of thy soule. & as a
ful lypnyng/ that thou kepest none other blyss to haue
but suche manere wordly vanyte then it is dedely/ for
thou chese it as thy god/ and so shalt thou be put fro þ
supper/ for saynt poul forbede vs þ we sholde not assay
our wyteis so whan he sayd thus / *Non concupiscas
tuas non eas.* Thou sholt not go after thy luttis. ne wyl
fully assaye thy lypnynges/ A man oꝝ a woman þ is encō-
bzed with dedely synne shal not wel escape dedely synne
in this though he see it not/ but I hope it toucheth not þ
Neuertheles yf thou by freelte þ delyte i thy wyttes & su-
che vanytee/ but in þ thou kepest the in charyte in other
sydes/ and thou chese not this delyte for a full reste of
thy soule but thou settest aye god before al thyng in thy
desyre/ this synne is venyal after the cyrcūstaunce mo-
re oꝝ lesse/ ne thou shalt not for thyle venyal synnes be
put fro the supper in the blyss of heuen/ but thou shalt
wante the caastyng & the assayeng of that dylcace sup-
per lypnyng in erthe/ but yf thou be besye with al thy my-
ghtes for to apenlonde suche veyal synnes/ for though
it be so that venial synnes breke not charite/ sothly they
lette the fetuour & the ghostly selynge of charyte/

How a ghostly man oꝝ woman shal haue hē to hem
come to hem/

3826

knowe
unto all
may by
his wyl
writynge
of Robert
gimbor of
wollingbo
rompys of
yobbe yornay

BUt now sayst thou that thou maye not kepe the
fro heyrng of vanyters. for dyuers men wolde
ly & oher come ofte for to speke with the. and telle the so
me tales of vanyte. As vnto this I saye thus / & comyn
ge with thyn euen crysten is not moche ayenst þ but hel
pyth þ somtyme yf thou werche wysely / For thou may
allaye therby the mesure of thy charyte to thyn euen cri
sten whether it be moche or lytyl / Thou art bidden as
eche man & woman is to loue thyn euen crysten pryncy
pally in thyn herte & also i dede / for to shewe hem tokens
of charyte as reson asketh after thy myghte & after thy
knowynge / Now yf then it is so that thou owest not to
go oute of thyn hous for to seke occasyon how thou my
ghte profyte thyn euen crysten by dedes of mercy / by cau
se thou arte encloos. neuer theles thou arte bounden for
to loue hem al in thyn herte / and to hem that come to þ
to shewe hē tokens of loue sothfastly. And therfore who
so wyl speke with the what that he be. or in what degree
þ he be. & thou knowe not what he is ne why he comy
th / be soone redy with a good wyl for to wyte what his
wyl is / Be not dangerous ne suffre hym not longe aby
de the / but loke how redy & how gladd thou woldest be
yf an angel of heuen wolde come so & speke with the. soo
redy & so buxome be thou in wyl for to speke with thyn e
uen crysten whan he comith to the for thou wotest not
what he is ne why he comyth ne what nede he hath of þ
or thou of hym tyl thou haue assayed / And though thou
be in prayer or in deuocyon & the thyneketh looth for to
bryke of. For þ thyneketh thou sheldest Noel eue god for
no māns speche / me thyneketh not so in this caas / For
yf thou be wise thou shalt not leue god. but thou shalt
fynde hym & haue hym & see hym in thyn euen cristen al
wel as in prayer / But on a oher maner thou shalt ha

ue hym than in prayer/ If thou canst wel loue thyn euē
 crylten it sholde not hynder þ̄ for to speke with hem dys-
 cretly/ Dyscrecyon shalt thou haue on this manere as
 me thynketh/ Who so comyth to the aske hym mekely
 what he wyl/ And yf he come for to telle his dysese & for
 to be cōforted of thy speche here hym gladly/ and suffre
 hym saye what he wyl for ease of his owne herte/ And
 whan he hath done comforte hym yf thou can gladly.
 goodly & charytably & sone bryke of/ And thenne after
 þ̄ yf he wyl falle in to ydletales or vanytees of the worlde
 or of other menues dedes/ answer hym but lyply ne
 fede not his speche/ and he shal soone be wery. and sone
 take his leue/ If it be an othet man that comyth for to te-
 che the as a man of holy chyŕche here hym lowely wpyth
 reuerence for his order/ And yf his speche comforte the
 aske of hym. & make the not for to teche hym/ It tal-
 leth not to þ̄ for to teche a prestre but in nede/ If his speche cō-
 forte the not answer lyply. and he wyl sone take his le-
 ue/ If it be a nothet man þ̄ cometh to yue þ̄ his almeſse
 or elles for to here the speke. or for to be taughte of þ̄. spe-
 ke godely & mekely to hem all repyue no man of his de-
 fautes/ it falleth not to the but yf he be the moze home-
 ly with the that thou wotest wel that he wyl take it of þ̄
 And shortly to saye as thou conceyuest that sholde pꝛo-
 fyte thyn euē crylten namly ghostly maye thou saye yf
 thou can and he wyl take it/ And of al othet thynges ke-
 pe scilence asmoche as thou mayst/ & thou shalt in thort
 tyme haue but lyply pꝛees that shall lette the/ Thus me
 thynketh doo better yf thou can/

Of the derke ymage of synne/ & of the clothyng ther
 of/ Cap lvi

lxxiiii

If this that I haue sayd may thou see a lyply the
 derknes of this ymage of synne/ not for I haue

b iii

endles thynge/ The best in the whiche is the herte is
 enuye/ for it is no fleshy synne but it is a deuils synne
 as the wyle man sayth/ Inuidia diaboli mors intrauit
 in orbem terrarum. Imitantur illum oēs qui ex parte eius
 sunt/ By enuye of þe deuyl dethe comyth in to al þe worl
 de/ For thy al tho that are of his partye folow hym ther
 in. The armes of it are wrache in al moche as a mā wre
 keth hym of his wrache by his armes apenst cristis byd
 dyng in the gospel. Si quis te percusserit super unam
 maxillam prebe sibi alteram/ If a man smyte the vpon
 the one cheke with his hōde. thou shalt not smyte hym
 ayen but offre hym þe other cheke. The hely of this yma
 ge is glotenye as saynt poul sayth/ Esca ventri et ven
 ter escis. deus hunc & has destruet/ Wete seruech to the
 hely/ and the hely seruech to gete mere/ but god shall de
 strope bothe hely and mere/ That shal be at the last ende
 in the ful refozmynge of his chosen and in demynge of
 reproued/ The membres of it are lecherye of the whi
 che saynt poule sayth thus/ Nō exhibitis mēbra vestra
 arma iniquitatis ad peccatum/ ye shall not yete your
 membres specially your pryncipal membres for to be ar
 mes of synne/ The fete of thys ymage are accorde/
 Therefore the wyle man sayth to the slowe for to styre
 hym to good werkes/ Discurre festina suscita amicum
 tuum/ That is to saye/ Runne quykely aboute vnto
 good werkes & haast the soone/ for the tyme passyth/ &
 reyle vp thy frenne whiche is ihesu by deuoute praye
 & medytacyon/ Here halt thou herde the membres of
 this ymage.

Sap. 2

M. hi.

p. cor. 2.

p. 2

¶ Wherof the ymage of ihesu is made. & wherof the
 ymage of synne/ & how we ben passing for the in þe yma
 ge of synne. Capitlm

lxxxvi

Aug. 2. de Gen. 22. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Bz viii

This is not þ ymage of Jhesu it is lyker an yma-
ge of the deupl/ For the ymage of Jhesu is made
of vertues with mekenes and perfyte loue and charyte
but this is of false fleschly loue to chyselſe with al chysle
membres festnyd therto This ymage berest thou & ene
ryman what that he be vntyl by grace of Jhesu it be so
dele destroyed & broken downe/ Thus it semith that da-
uid sayth in þ saluter boke/ *Uerūptamen in ymagine
pertransit homo. sed in frustra cōturbatur:* This is for
to sape/ Though it be so that a man were made in þ be-
gynnyng to the ymage of god stable & stedfast / neuer-
theles by cause of syn he forpassyth luyng in this worl-
de: in this ymage of synne. by the whiche he is vnstable
and troubled in dayne/ Also saynt poul spekith of this
ymage thus/ *Sicut portauimus ymaginē terreni ho-
minis sic portemus ymaginem celestis/* That is to say
If we wol come to the loue of god/ as we haue here be-
fore bozne the ymage of the erthly man. fyrst adam that
is the ymage of synne. Ryghesoo nowe lete vs bere the
ymage of the heuenly man Jhesu whiche is the ymage
of vertues/

How we sholte crucifye this ymage of syn/ & quychē
the ymag of Jhesu/ Caplm lxxxvii

Joh. 12

What shal thou then do with this ymage/ **A**nſwe-
re the by a worde that the Jewes sayd to pylat of
cryste. *Crucifige eum/* Take thou this body of
synne & do hym on the crosse/ That is for to say/ Breke
downe this ymage & flee the false loue of syffe in chyselſe
as cristis body was slayne for our synne & our trespas
Ryght so the behouith yf thou wolte be lyke to cryst flee
thy bodely lpyng and fleschly lusses in chyselſe/ This
sayd saynt poul/ *Qui autē in cristi sunt carnem suam
crucifixerunt cum vitiis & concupiscenciis/* Chyselſe þ

Gal. 5

ane cryste foloweth hath crucyfyed and slayne her
 fleshe that is the ymage of synne with al the lustes & the
 vniuersal lykynges of it. Slee then & bryke downe pry
 de. & set vp mekenesse. Also bryke downe prynces and enuie
 & reple vp loue & charyte to thyne even cryste. Also in the
 steede of couetyse. pouerte in synnyng. In steede of accorde.
 seruour in deuocyon with glad redynes to al gode detes
 And in the steede of gloteny & lecherie. sobryte & chasty
 te in body & in soule. This considered sapient poul whā
 he sayd thus. Deponentes veterem hominē cū suis ac
 tibus qui corrūpūtur scdm desideria erroris. et induite
 nouū hominē qui scdm deum creatus est in sanctitate
 & iusticia. ye shal put down the olde man that is þ yma
 ge of synne of the olde adam with all hys membres. for
 he is corūp in despres of errour. and ye shal shapen you &
 clothe you in a new man whiche is þ ymage of god by
 holynes & ryghtwysnes and full hede of vertues. who
 shal helpe the. bryke downe this ymage. Sothly thy lord
 de ihesu. In the vertue & in the name of hym shal thou
 bryke downe this malwente of synne. Praye hym be
 sylp & desyre. & he shal helpe the.

Eph.
 .iii.

What profyte comyth of keepyng of þ herte. And how
 moche the soule is. & what it loupeth. Caplm lxxxviii:

Oder then thyn herte togyder & do after the coun
 seyle of þ wyse man whan he sayth thus. Custodia seruus cor tuum. qm ex ipso vita procedit. With
 al thy besynes kepe thyn herte. for out of it comyth lyfe
 And that is sothe whan it is wel kepte. for these wyse
 thoughtes clene affectyons and brennyng desyres of
 vertues & of charyte & of þ blisse of heuen comyn out of
 it. and makyth the soule to lyue a blessed lyf. Also on þ
 contrary wyse if it be nockeped. then as our lord sayth
 in the gospel. De corde exiuit cogitationes male que co

pū illi

In the gospel of matthee. 5. 20. Whoso keepeth his commandments that he may not be tempted. Whoso keepeth his commandments that he may not be tempted. Whoso keepeth his commandments that he may not be tempted.

Inquinant hominem/ Eupl thoughtes & vnclene affectes
 cponis comen out of the herte the whiche defoulen man
 as our lord sayth/ They eyther benymme the lyfe of þ
 soule by dedely synne. Or elles they feble the soule & ma
 ken it speke yf they ben vnpall/ For what is a man but
 his thoughtes and his loues/ Thysle maken a man oon
 ly gode or badde/ As moche as thou louest god and thy
 euen crysten & knowest hym. so moche is thy soule/ And
 yf thou lpyl loue hym. lpyl is thy soule/ & yf thou nou
 ghly loue hym. nought is thy soule/ It is noughte as for
 good/ but it is moche as for syne/ and yf thou wylt wy
 te what thou louest loke where vpo thou thynkest/ For
 where the loue is there is the eye and where the lpyng
 is there is moost þ herte thynkyng/ If thou loue moche
 god þ lpyketh for to thpyke vpo hy moche/ & yf thou loue
 lpyl/ the he lpyl thouchynkest vpo hym/ Rule wel thy
 thoughtes & thyn affect cpon & then arte thou vertuous/

How the ymage of synne shal be broken downe/

Capitulum/

lxxxix

Beginne then on & bryke this ymage whan thou
 hast Inwardely be thoughte the of thyselfe and of
 thy wretchydnesse as I haue sayd/ howe proude. howe
 dayne. and howe enupous/ howe malencolpous/ howe co
 uetous/ howe fleschly/ & howe ful of corrupciō/ Also how
 lpyl knowyng felpyng or sauour thou haast of god/ and
 of ghostly thynges/ Howe wyle. howe quykke/ & howe mo
 che sauour thou hast ierchly thynges/ And shortly that
 the thynkeith the also ful of syn as þ hyte is ful of fleshe
 Be thou not to moche adzadde though thou thynke soo
 of thyself/ And whan thou haste doon this lyfe vp then
 the desyre of thy herte to thy lord Ihesu/ & praye hym of
 helpe/ Crye to hym by grete desyres & syghynges that he
 wyl helpe the to bere this grete bourden of this ymage.

or elles that he wyl breke it/ **T**hyneke also suche a shame it is for the to be fedde with swetes mete offlethly saouours that sholde fele a ghostly sauour of heuily Joy If thou do thus/then begynneth thou for to asple apent the hole grounde of synne in the as I haue sayd/ And it maye so be that thou shalt fele payne and sorowe/ for thou shalt vnderstonde that there maye noo soule lyue without grete payne but yf he haue reste or delyte eyther in his creatour or in a creatour/ **T**henne whan thou cystest apenst thyself by a feruent desyre for to fele of thy lord Ihesu/ & for to draue out thy loue fro al bodely thynges/ and fro reste in thy bodely felyng/ in so moche that thou arte encombyed of thyselfe/ And the thynekerh that al creatures rylen apenst the/ & al thynges whiche thou haddest delyte in befoze tourneth þ to payne/ And whā thou forsakest thus thyselfe/ and thou maye not lpghtly fynde comfozte in god/ nedelynges thy soule shal suffre payne/ **N**euetheless e I hope who soo wolde suffre this payne a whyle stedfastly cleuyng vpon þ desyre and naked mynde of Ihesu cryste/ and vpon desyre þ he wolde not haue but his lord & falle not lpghtly therto/ ne for che no comfozte outwarde for a tyme/ for it lastyth not longe/ **O**ur lord is myghte and sone shal ease the herte/ **F**or he wyl helpe to bere thi body ful of corrupcion/ And he wol with his merciful myghte of gracious presence breke downe this false ymage of loue in thyselfe/ **N**ot al atones/ but lxxl and lxxl xpl thou be somdele refourmed to his lykenesse/

How a man shall haue hþ to þ styryng of pryde & al other vices/ **Caplm lxxx**
After suche an hole cystyng apenst thyself whan it is passyd. thou shalt more sobryly & more eale lyrule thyself/ And þ more sably for to kepe thy thowtes & thyne affectyons for to knowe hem whether they be

May. 3

good or bad. And then yf that thou fele a styrynge of pryde in ony maner of speche of it. Besoone wel waat yf þ thou maye/and suffre not it scape lpghtly awayne. But take it in mynde and cence it breke it and dyspise it. & do al the shame that thou maye cherto. Loke thou spare it not. ne trowe it not speke he neuer so fayze. for it is fals though it seme soch as the prophete sayth. Popule me qui te beati dicunt ipse te desipiunt et in errore mittit. That is to saye thus. Thou man of my peple they that sayen thou arte blessed and holy. they begyle and bypno gen the into errour. And yf thou doo thus often bespy thou shalt by the grace of Jhu within shorte tyme stoppe moche of the styrynge of pryde. & moche abate þ vayne despie therof þ thou shalt vnethes fele it. And whan thou felyst it it shal be so weyke and as it were halfe dē that it shal not moche greue the. And thenne shall thou now haue a ghostly spghe of mekenesse how good and how fayze it is & thou shalt despyze it & loue it for þ goodnes of itselfe. that the shall yken for to beholdē as thou arte. And yf nede be for to suffre gladly despyte and repproue for loue of ryght wysnesse. Upon the selfe maner whan thou felyst styrynge of pryde & of malēcolpe ryfynge of herte or ony other euyl wyl apenst thyn euen cristē for ony maner of cause though it seme resonable and for charyte be waat of it. and be redy with thy thoughte for to restryne it that it tourne not into fleschly appetite apenstonde it & folowe it nother in woꝛde ne in dede as moche as thou maye. but as he ryseth Smyte hym downe apen. & soo shalt thou see it with the swerde of dꝛede of god þ it shal not greue the. for wyte thou wel in al this styrynge of pryde vayne glorie. enuye or ony other þ as soone as thou percepuelt it & with dyspleaunce of thy wyl & of thy reyson. thou apenstode it thou sleest it. thou

ghe it be so þ it cleue styll vpo thyu hert apenst thy wyl
 & wyl not lpghtly passe awaye/drede it not/for it letteth
 thy soule fro pces.but it defoulet not thy soule/ Ryght
 so vpo the same wyle shalt thou do apenst al euyl spryn
 ges of couetyse. accorde. glotenye. or lecherye/ þ thou be
 al way redy with thy reason & thy wyl for to reprove hē
 & dyspyle hem/

¶ What thyng helpeth moost
 a mannis knowyng & getich to hym þ he lackith & moost
 destroyeth synne in hym/

And þ maye thou do the better & the more redely
 yf thou be desyre for to sette thyu herte moost vpon
 on one thyng & that thyng is nought elles but a ghostly
 ly desyre to god for to please hym/ for to loue hym. for to
 knowe hym. for to see hym/ and for to haue hym by gra
 ce here in a lytyl seylng. & in the blyss of heuen in a ful
 beyng/ This desyre yf thou kepe it shal wel telle þ whi
 che is synne & whiche is not/ & whiche is good & whiche
 is better gode/ And yf thou wolt fasten thy thought ther
 to it shal teche the al þ the nedeth/ & it shal gete þ al þ the
 wanteth/ And therfore whan thou shalt ryle apenst þ
 grounde of synne in general or elles in ony specyal syne
 hange fast vpon this desyre. & sette þ poynce of thy thou
 ght moze vpon god whom thou desyrest than vpon the
 synne whiche thou repreuest/ for yf thou do so then sy
 ghrest god for þ/ & he shal destroye syne in þ. Thou shal
 moche soner come to thy purpoos yf thou do so than yf
 thou leue thy meke desyre to god pryncypally. & wyl sette
 thyu hert oonly apenst þ spryng of syn. as though thou
 woldest destroye it by maystrye of thyself/ thou shalt ne
 uer so bypnyng it abowte/

¶ How a mā shal be sha
 pē to þ ymage of Jhu/ & Jhu spakē i hym/ Ca. lxxxiii

But do as I haue sayd and better yf thou mayst/
 And I hope by the grace of Jhesu thou shalt ma

he þe duple ashamed/ And alliche wicked thynges thou
 shalt breke away/ þe they shal not moche greue the/ And
 vpon this manere wyle maye þe ymage of synne be bro-
 ken downe in the & destroyed: by þe whiche thou arte for
 shapen fro þe kyndely shappe of crystis ymage/ And thou
 shalt be shapen agayne to the ymage of Jhesu man by
 mekenesse & charyte & then shalt thou be ful shapen to þe
 self ymage of god here lpyng by a shadowe in contēpla-
 cyon & in the blysse of heuen in full sochfastnes. Of this
 shapynge to þe lyknes of cryst spekith saynt poule thus/
 Filioliquos iterum percurio donec xps formetur in vo-
 bis/ My dere chyldren whiche I bere as a woman bere
 th her chyld vnto cryst be apeshapen in you/ Thou hast
 conceyued cryst by trouthe & he hath the lyfe in the in as mo-
 che as thou hast a good wyl & a desyre for to serue hym &
 please hym/ but he is not yet full shapen in the ne thou in
 hym by fulnesse of charyte/ And therfore saynt poule ba-
 re the & me & other also with traueple as a woman bere
 th a chyld vnto þe tyme þe cryste hath his ful shape in vs
 and we in hym/

How a man shall be shapen to the ymage of Jhesu &
 Jhesu shapen in hym/ Capitulum lxxxii.

How so weneth for to come to the werchynge & to þe
 ful vse of contēplacyon & not by this waye/ þe is
 for to saue not by full hede of vertues he comyth
 not by the doore & therfore as a chep he shal be caste out
 I say not but þe a man may by the yeffe of god haue by ty-
 mes a raallyng & a glemerynge of lyfe contēplatyf/ So-
 me man in the begynnyng/ But the sadde felynge of it
 shall he not haue/ for cryste is the doore & he is porter/ &
 withouten his leue & his lyuerey maye there no man co-
 me in as he sayth hymself/ Nemo venit ad patrem nisi
 per me/ No man comyth to the fader but by me/ That

Gal.
 iiii.

Johanni

at Joannis vbi dicitur quod nemo
 venit ad patrem nisi per me

is for to save/ No man maye come to contemplacyō of
the godhede but he be fyrst reformed by fulnesse of me-
kenesse and charytee to the lykenesse of Jhesu in his mā-
hede/

The cause why this boke was made. And how the
sholde haue her in redyng therof that it was made to/
Capitulum/ lxxxiii.

I Do I haue tolde þ a lytyl as methynketh fyrst
of contemplacyō lyf what it is/ and sythen of þ
wayes whiche by grace leden therto/ nought for I haue
it in felyng & in werchyng as I haue it in sayenge/ Ne-
uerthelesse I wolde by thysle wordes suche as they arne
fyrste styre myne owne nedyngence for to do better than
I haue done/ And also my purpoos is for to styre the o-
ny other man o- woman that hath taken the state of
lyf contemplacyō for to traueyle more besely & more me-
kely in þ maner of lyfe by suche symple wordes as god
hath gyue me grace for to save/ And therfore yf ony wor-
de be therin þ styreth the o- comforteth the more to þ lo-
ue of god/ thanke god. for it is his gyfte. & not of þ wor-
de/ And yf it cōforte the not o- elles thou takest it not re-
dely/ stude not to longe therabout but laye it besyde þ
tyl a nother tyme/ and yeeue þ to thy prayer o- to other
ocupacyon/ Take it as it wol come and not al at ones/
Also thysle wordes that I wyte take hem not to stryde
but there þ the thynketh by gode auyement þ I speke to
thortly eyther for lackyng of englyshe o- wanyng of
reason I praye the amende it oonly where nede is/ Also
thysle wordes þ I wyte to the they longen not al to a mā
þ hath acyō lyfe. but to the o- ony other whiche hath þ
state of lyfe contemplacyō/

The grace of our Lorde Jhesu Cryste be with the/

A

B

C

D

l. lili

Handwritten notes at the bottom of the page, including "Handwritten notes" and "l. lili".

Here bynne the chappours of the .ii. boke/

That a man is the ymage of god after the soule & not after the body/ Caplm primum.

How it neded to mankynde þe only thorough þe passyng of cryste it sholde be restozed & refourmed þe was forshape by the fyrste synne/ Caplm ii

That the Jewes & paynyms & also fals crysten men be not refourmed effectually thorough the vertue of þe passyon for her owne defawte Caplm iii

Of two maner refourmynges of this ymage/ one i fulnes another in fayth/ Caplm iiii

That refourmyng in party is ic two maners. one in fayth another in felynge/ Caplm v.

That thorough the sacrament of baptysm þe is grounded in the passyon of cryst this ymage is refourmed fro ogygynall synne/ Caplm vi

That thorough the sacrament of penaunce þe stondeth in contrycyon confessyon & sacystaccyon this ymage is refourmed fro actual synne/ Caplm vii

How in þe sacrament of baptysm & of penaunce thorough a pryue vmpercepuable werchynge of þe holy ghost this ymage is refourmed thowze it be not seen ne felt. ca. viii

That we sholde by leue stedfastly refourmyng of this ymage of our cōscience wytnes to vs a ful forlakyng of syn & a true turnyng of our wyl to gode lyuynge ca. ix.

That al þe soules þe lyuen mekely in þe fayth of holy chyrche & haue her fayth quychened in loue & charyte ben refourmed by this sacrament/ though it be so þe they maye not fele þe specyal gyfte of deuocyon or of ghostly felynge Capitulum/ x.

That soules refourmed neded euer to fyght & to stryue strongly ayens þe strynges of synne whyle they lyuen here And how a soule maye knowe whan it assenteth to

	Capla	scbe parties
stryunge & whan not/	Capla	xi
<p>That this ymage is bothe fap & soule whyle it is i this lyfe here though it be refourmed. & of dyuersyte of felynges ppyuely had bytwene thysle soules þ ben refourmed/ & other that ben not/</p>		
	Capla	xii
<p>Of thre maner of men of þ whiche some ben not refourmed/ & some ben refourmed offly in fapth/ & some in fapth & in felynge/</p>		
	Capla	xiii
<p>How mē þ ben in syn forþhaye hē self into dyuers bestes lyknes. & they ben calld þ louers of this worlde/</p>		
	Capla	xv.
<p>How louers of this worlde vnable hē in dyuers maners to þ refourmyng of her owne soule/</p>		
<p>A lpyt councyle how louers of this worlde sholden do þ if they wyl be refourmed in her owne soule byfore her partynghens/</p>		
	Capla	xvi
<p>That refourmyng in fapth & in felyng maye not sodenly be gotten but by grace & moche bodely & ghostly trauepyle in lengche of tyme/</p>		
	Capla	xvii
<p>The cause why so fewe soules in rewarde of þ multytude of orher comyth to this refourmyng in fapth & in felynge/</p>		
	Capla	xviii
<p>An other cause also of þ same/ & how wylful bodely customes indiscreetly rewarded & vled som tyme hyndreth soules fro felyng of moze grace/</p>		
	Capla	xix
<p>How that without moche bodely & ghostly besynelle & without moche grace & mekenelle soules may not be refourmed in felyng ne be kepte ther after they come ther to/</p>		
	Capla	xx
<p>An entree how a soule shal haue her in meanyng & weryng that wol come to this refourmyng by ensample of a pylgryme goynge to Jerusalem/ And of two maner of mekenelle/</p>		
	Capla	xxi
<p>Of scaptes & tēptacions þ soules felen by her ghostly</p>		

ennyes in her ghostly knowyng & goyng to Iherusalẽ &
of remedies apenst hem/ Caplm xxii

Of a general remedy apenst wycked styrynge & payn
ful carpynges þ fallen to her hertes of the flesche & of the
worlde & of the fende/ Caplm/ xxiii

Of an euyl daye & a good nyght what it meanyth/ and
how þ loue of þ worlde is lykned to an euyl daye/ & þ lo
ue of god to a good nyght/ Caplm xxiiii

How þ the desyre of Ihesu felte in this lyghesome derk
nes sleeth al styrynge of synne & ableth the soule to per
ceyue ghostly lyghenynge fro the heuenly Iherusalem
that is Ihesu/ Caplm xxv

How a man shal knowe false illuminacyons feyned by
þ fende fro þ true lyght of knowyng & comyth out of
Ihesu & by what tokens. Caplm xxvi.

How grete profyte it is to the soule to be brought throu
gh the grace in to lyghesome derkenesse/ & how a man shal
dyspose hym yf he wyl come therto/ Caplm xxvii.

That in refourmyng of a soule the werkynge of our loz
de Ihesu is departed in to foure tymes/ þ is callynge. ry
ghenynge magnifyng. & glorifyng/ Caplm xxviii.

How it fallyth forþme þ soules begynnynge & perfyng
in grace seme to haue moze loue as by outwarde tokens
than some haue that ben perfyte & yet it is not so in soch
withyn/ Caplm xxix

On what maner a man shal haue knowyng of his ow
ne soule/ & how a man sholde sette his loue in Ihesu god
& man one persone/ Caplm xxx

How this manere of spekyng of refourmyng in felyng
of a soule shal be take & on what wyle it is refourmed/ &
how it is founde in saynt poules wordes. Caplm/ xxxi.
How god openyth þ Inner eye of þ soule to se hym/ not
al at ones but by dyuers tymes/ & of thre maner of re

Capla**scbe partis**

fourmyng of a soule by ensample/ **Capitū xxxii.**
 How Jhu is heuē to þ soulē/and why he is called syze.
Capitulum/ **xxxiii**

Of two maners of loue fourmed & infourmed what it
 meaneth/ & how we ben beholde to loue Jhu moche for
 our makynge/ but moze for our apenbyng/ but alther
 most for our saupng thzugh þ pectres of his loue/ **xxxiii**
 How þ some soule loueth Jhesu by bodely feruours & by
 her owne manly affectyons þ ben styzed by grace & by
 reason/ And how some louen Jhesu moze cristfully by
 ghoostly affectyons cony styzed Inwarde thozough spe
 cial grace of the holy ghoost/ **Capitū xxxv:**

¶ hat the pectre of loue amonge al the pectres of Jhesu is
 worthpest & most pzoofytable/ And how Jhesu dooth al
 þ is wel done in his louers ofly for loue/ & how loue ma
 kyth the vlyng of al vertues & al good dedes lyght & cely
Capitulum/ **xxxvi**

How loue thozugh gracyous beholdyng of Jhesu sleeth
 al styzynges of pryde & makyth þ soule for to lese sauour
 & delpte in al erthly worschyp/ **Capitū xxxvii.**

How loue sleeth al styzynges of wzych & enuye softly &
 reformyth in the soule the vertues of pees & pacyence
 & of perfyte charyte to his euen crysten/as he dyde spe
 cially in the appostles/ **Capitū xxxviii.**

How loue sleeth couetyse lechery & gloteny/ & sleeth the
 fleschly sauour & delpte in al the fyue bodely wyttes soft
 ly and easely thozough a gracyous beholdyng of Jhu/
Capitulum/ **xxxix**

What vertues & graces a soule receyueth thozough open
 yg of þ Inner eye in to the gracyous beholdyng of Jhu
 And it maye not be gotē ofly thozough manies traueple
 but thozough speccial grace & traueple also/ **Capitū xl.**
 How speccial grace in beholdyng of Jhu withdrawyth

Capla

the partis

to tyme fro a soule / & how a soule shal haue her in þe abse
ce & pzefence of Jhu / And how a soule shal desyre þe it is
alwaye þe gracyous pzefence of Jhu / Caplm xli
A comendacyon of prayer offryd to Jhu of a soule contē
placyfe / And how stablenesse in prayer is a lyker werke
to stonde in. And how euery felnyge of grace in a chofe
soule may be sayd Jhesu / but the more clener a soule is þe
worthyer is his grace / Caplm xlii

How a soule thorough þe openyng of þe ghostly eye recey
ueth a gracious loue able to vnderstode holy wyrt And
how Jhesu þe is hydde in holy wyrtre sheweth hymselfe
to his louers / Caplm xliii

Of the pryue voyces of Jhesu sowynge in a soule wher
by it shal be knowen / & how al the gracyous Illumyna
cyons made in a soule ben called þe spekynges of Jhesu /
Capitulum xliiii

How thorough gracyous openynge of the ghostly eye a
soule is made wyle mekely & sochfastly to se the dyuersy
te of degrees in holy chyrche. as traueylling / & for to see
angels kynde fyrst of reproued / Caplm xlv.

How by þe same lyght of grace the blessed angels kynde
may be seen / & how Jhesu is god & man aboue al creatu
res after þe þe soule maye see hym here / Caplm xlii.

¶ Here endeth the chapytours of þe seconde boke.

¶ Here after folowyth the seconde boke of mayster /
Waltere Hilton /

That a man is the ymage of god after the soule & not
after the body/ Capitulum

Primum



Asmoche as thou couetyst gretely and
askyst it for charyte for to here more of an
ymage the whiche I haue before tymes in
partye dyscreued to þ/therfore I wyl glad
ly with drede fal to thy desyre/ & helppng þ
grace of our lord Ihesu cryst. in whom I fully truste. I
shal open to the a lytel more of this ymage/ At þ begyn
nyng yf thou wylt wyte playnly what I meane by this
ymage. I telle the forsooth that I vnderstonde noughte
elles but thyn owne soule/ For thy soule & my soule and
euery resonable soule is an ymage. and þ a worthy yma
ge/ for it is the ymage of god as þ apostle sayth/ *Uir est
ymago dei*/ That is to saye/ A man is the ymage of god
and made to the ymage and to the lyknes of hym/ not
the bodely shappe without but in þ myghtes of it with
in as holy wyrtte sayth. *Formauit deus hominem ad
ymaginē & similitudinē suam*/ That is/ Our lord god
shope mā i this soule to his owne ymage & lyknes This
is þ ymage þ I haue spoken of/ This ymage made to þ
ymage of god in þ fyrst happng was woderly fayre &
bryghful of brenyng loue & ghostly lyte. but thorough
synne of the fyrst man adam it was dysfigured and for
shapen into a nother lyknes as I haue before sayd. For
it fel fro þ ghostly lyght and that heuēly lode in to payn
ful derknes and lust of this wretched lyte/ cpyled & fle
myd oure fro the herpytage of heuen that it sholde haue
had yf it had stonde styll into the wretchednes of this
erthe/ and after warde in to the pylon of hel & thereto
haue be without ende/ Fro the whiche pylon to the he
uēly herpytage it myght neuer haue come agayne but

Gefi.

pf it had be refourmed to the fyrste shappe and the fyrste lykenes. But that refourmyng myght not be made by none erthly man/ for every man was in the same myscheyf/ And none myght suffle to helpe hymselfe and so moche lesse a nother man/ Therefore it nedeth to be done by hym that is more than man that is oonly god/ & he was skylful that he sholde refourme and restore man to blyss of he sholde be saaf/ whiche of his endles goodnes fyrste shope hym therto How thenne it myght be refourmed. & how it is refourmed to he fyrste lykenes by hym he fourmed it by the grace of god I shal telle the/ For he is the entente of this wyrtynge/

How it neded to mankynde he oonly thorough he passyd of cryste it sholde be restored & refourmed he was for shape by the fyrste syne/

Caplm

ii

The ryghtwysnes of god asketh he a trespase done be nor foryeuen but pf amendes be made for it pf it may be done/ Now it is sooth. mankynde he was hole in adam the fyrste man trespased agaynst god so wonder greuouly whan it forfeyted he speccal byddynge of hym/ and assented to the false counsaile of the fend/ that it deserued ryghtfully for to haue be departed fro hym and dampned to helle withouten ende. so set forth that stondynge the ryghtwysnes of god it myght not be foryeuen/ but pf amendes were fyrste made and full satisfaccyon therfore / But this amendes myght no man make that was man oonly. and comen out of ada by kyndely generacyon for this skylle/ For the trespasse & vnwozshyp was endles grete/ & therefore it passyd manys myght to make amendes for it/ And also for his skyl he he hath trespased & shal make amendes hym behoupyth for to yeue to hym he he hath trespased vnto al that he omyth though he had not trespased/ And also ouer that

hym behouyrth yee ſo what that he owyth not but onn-
ly for that he trespaced/ But mankynde had not where
with that he myght paye god for his trespas ouer that
he ought hym\ for what gode dede that man myght do
in body or in ſoule it was but his dette/ for euerp man
ought as the goſpel ſayth for to loue god with al his her-
te & al his ſoule and all his myghtes/ and better myght
he not do than this/ And neuertheles this dede ſuffred
not to the refourmyng of mankynde/ For this myght
he not do but yf he had be fyrſt refourmed/ Whenne ne-
ded it that yf mannes ſoule ſholde be refourmed/ and yf
trespas made gode/ that our lord god hymſelf ſholde
refourme this ymage/ and make amendes for this tref-
pas ſythen that no man myght/ But that myght he
not do in his godhede/ for he myght not ne ought not to
make amendes by ſuffering of payne in his owne kyn-
de/ therfore it neded that he ſhold take that ſame man-
kynde that had trespaced and become man. And that
myght he not by the comyn lawe of generacyon. for it
was impoſſyble goddis ſonne to be borne of to wchyd
woman/ Therfore hym muſte become man thozoughe
a gracyous generacyon by the workyng of yf holy gho-
ſte of a clene gracious mayden our lady ſaynt Mary/ &
ſo was it done/ for our lord Jheſu goddes ſonne beca-
me mā/ and thozugh his precyous dech that he ſuffred
made amendes to yf fader of heuē for manies gylte/ And
yf myght he well do for he was god. & he oughte not for
hymſelfe/ but in as moche as he was man borne of yf ſa-
me kynde yf adam was that fyrſt trespaced. And ſo thou-
gh he oughte it not for his owne perſone/ for hymſelf my-
ghte not ſpene/ yf neuertheles he oughte of his freer wyll
for the trespas of mankynde/ the whiche mankynde
he toke for the ſaluacyon of man of his endeles mercy

For soth it is. there was neuer man that myght peld to
 god any thyng of his owne that he ought not / but oon
 ly this blessyd Ihesu. for he myght paye god one thyng
 ge that he ought not as for hymselfe / and that was nou
 ght but one thyng. that was to geue his precyous lyfe
 by wylful takyng of dethe for loue of sothfastnes / This
 ought he not / As moche good as he myght do to þ woꝝ
 thyp of god in this lyfe. al were but dette / But for to sa
 ke dethe for loue of ryghtwysnesse he was not bounde
 therto / He was bounde to ryghtwysnesse. but he was
 not boonde to depe / for dethe is oonly a payne ordeyned
 to man for his owne synne / but our lord Ihesu synned
 neuer ne he might not synne / and therfore he ought not
 for to depe / Thenne sythen he ought not for to depe. and
 yet wylfully he deped / thenne payde he to god more thā
 he ought / And sythen that was the beste mannes dede &
 moost woꝝthp that euer was done / Therfore was it re
 sonable that the synne of mankynde sholde be forgyuen
 In as moche as mankynde had founde a mā of þ same
 kynde without wemme of synne / that is Ihesu that my
 ght make amendes for the trespass done & myght paye
 our lord ged al that he ought and ouer more þ he ought
 not / Then syth that our lord Ihesu god & man deped
 thus for saluacyon of mannes soule. it is ryghtful þ syn
 sholde be forgyuen / & mannes soule þ was his ymage shol
 demow be reformed & restored to the fyrst lyknes & to þ
 blyss of heuen / This passyon of our lord & this precy
 ous dethe is the grounde of al þ refoormyng of al man
 nes soule / without whiche myght neuer mannes soule
 haue be refoormed to the lykenesse of hym. ne come to
 the blyss of heuen / But blessyd may he be in al his wer
 kyng / Now is it so that thorough the vertue of his pre
 cyous passyon the brennyng swerde of Cherubyn that

For Iherusalem
 For Iherusalem

by our adam out of paradysse is now put away. and þe
endles gates of heuen are open to euery man that wyl
entre in therto / for the persone of ihesu is bothe god &
kyng of heuen in the blyss to the fader / & as man he is
porter at þe pater redy to receyue euery soule þe wyl be refo
rmed here i this lyf to his lyknes / for now may eue
ry soule se þe he wyl be refourmed to þe lykenesse of god /
syth þe trespaas is forgyuen / & the amendes thowgh
ihesu is made for the fyrste gylte / neuertheles thowgh
this be so the al soules haue not the profit ne the frute
ne this precyous passyon / ne are ne refourmed to þe
lykenes of hym /

That the Jewes & paynyms & also fals crysten men be
not refourmed effectually thowgh the vertue of þe pas
syon for her owne defawte

Two manere of men are not refourmed by the
vertue of this passyon / One is of hem þe crowe
it not / An other is of hē þe loue it not / Jewes & paynyms
haue not the benefyte of his passyon / for they crowe it
not / Jewes crowe not þe ihu the sone of þe vyrgyn mary
is goddys sone of heuen. Also the paynyms crowe not þe
the souereyne wysdome of god wolde become the son of
man. and in manhede wolde suffre the paynes of deth /
And therfore the Jewes helde the preechyng of þe crosse
& of the passyon of cryste nought but schlander & bla
phempe / & the paynyms helde it nought but tantomie &
folpe / But true crysten men helde it the souereyne wyl
dom of god & his grete myghte / Thus sayd saynt poul /
Predicamus vobis cristū crucifixum iudeis quidam
scandellū gentibus autem salutariū ip̄is autē vocatis
iudeis & grecis xpm dei virtutem et dei sapienciam /
That is we preche to you that ye crowe that ihesu cryst

crucifyed the son of mary is goddis son scuerayne vertue & wyldom of god/the whiche Ihesu to Jewes & paynens that crowne not in hym is put sclaunder and foly/ And therfore thyle men by her vntrouche putten hem selfe fro the resourmyng of her owne soule/& stonnyng her vntrouche shal they neuer be saaf ne come to the blyss of heuen/ For sothe it is/fro the begynnynge of þe worlde vnto the laste endyng was there neuer mā saaf ne shal be saaf but yf he had trowth generall oʒ specyall in Ihesu cryste/to come oʒ I come/ For ryght as al chosen soules that were before the Incarnacyon vnder þe olde testamente hadden trowth in cryste that he sholde come and resourme mannes soule/eyther openly as patryarkes and prophetes and other holy men hadde/oʒ elles pryuely and generally as chyldern and other symple and imperfyte soules had den that knewe not specyally the pryupte of the Incarnacyon/Ryght so all chosen soules vnder the newe testamente haue trowth in cryste that he is come/eyther openly oʒ felyngly & ghostly men & wyse men haue/oʒ elles generally as chyldern haue that open crystned/and other symple & lewde soules haue that arne noutysshed in the bosom of holy churche/Syth this is sothe then thynkech me that thyle mē greely and greuously erren/that sopen that Jewes & sarasyns by keepynge of her owne lawe may be made saaf though they crowne not in Ihu cryste/as holy chyrche crowyth/In as moche as they wene þ her owne trowth is good and lyker and suffisaunt to her saluacō. And in that trowth they done as it semyth many gode dedes of ryght wylnes/ And perauenture yf they knewe that crysten fapth were better than her owne is/they wolde leue her owne and take it/therfore þ they sholde be saaf

Have it is not ynough soo/ For cryste god and man is
bothe wape and ende/ And he is medpatour betwene
god and man/ And withoute hym maye no soule be re-
consyled/ ne come to the blyss of heuen/

And therfore they that crowen not in hym that is both
god and man maye neuer be saaf ne come to blyss/

O ther men also that louen not cryste nor his passyon
arne not reformed in the soule to the lykenes of hym
And thys men arne false crysten men the whiche arne
oute of charyte/ & lyuen & depen in deadly synne/ Thys
men crowen wel as it semyth that Jhesu is goddis son/
And that his passyon suffreth to saluacion of mannes
soule/ And they crowe also all the other artycles of the
faythe/ But it is an vnschaply trouthe and a dede: for
they loue hym not ne they chese not the frute of his pas-
syon/ but they lyen styll in her synne and in the false lo-
ue of this worlde vnto her laste ende/ And so they ben
not reformed to the lykenesse of god. but goon to the
paynes of helle endelely. as Jewes and sarasyns done
and in to moche more gretter payne than they/ In as
moche as they had þe trouthe and kepte it not/ For that
was more trespaas than that they had neuer hadde it/
Wherfore if thou wolte wyte whiche soules arne re-
formed here in this lyfe to the ymage of god thozoughe the
vertue of his passyon/ soothly oonly those that crowen
in hym / and louen hym / in whiche soules the ymage of
god that was thozough synne forshapen / as it were in
to a fowle bestes lykenes is restored & reformed to þe
fyrst shape/ and to the worthynes and worthyp that it
had in the begynnynge/ Withoute whiche restorynge
and reformynge shall neuer soule be saaf ne come to
blyss/

Handwritten notes in a later hand, possibly a marginal gloss or a separate entry, written in a cursive script. The text is partially obscured by a large, dark, vertical stain on the right side of the page.

Of two maner refourmynges of this ymage/one i ful
nes another in fapth/ Caplm liii

Now sayest thou how maye this be soth that the
ymage of god. the whiche is mannes soule my
ghte be refourmyd here in this lyfe to his lykkenesse in
ony creature/ It semyth naye. it myghte not be so/ For
yf it were refourmed then sholde it haue stable mynde/
clere syght & clere byrennyng loue in god & ghostly thyng
ges cuerlastyngly as it had in the begynnyng/ But y is
no creature as thou crowest lyuynge here in this lyfe/
For as ayenst thyself thou canst wel saye the thyngke the
ful sette therfro/ Thy mynde thy reason & y loue of thy
soule arne so moche sette in beholdyng & i loue of erthly
thynges/ that of ghostly thynges thou felyst ryght lytyl
Thou felyst no refourmyng in thyselfe/ but thou arte
so vnblapped with this blacke ymage of synne for ou
ght y thou maye do/ that vpon what lyde thou the tour
ne thou felyst thyself defoyled & spotted with fleschly sy
nynges of this foule ymage: other chastyng felyst thou
none fro fleschlynes into ghostlynesse neyther in prync
myghtes of thy soule with in ne in bodely felyng with
out/ Wherfore ye thyngken that it myghte not be this
ymage myght be refourmed/ Welles yf it myght be re
fourtmed/ Whenne askest thou how it myght be refour
med/ To this I answer & saye thus. There is two ma
ner of refourmyng of the ymage of god whiche is man
nes soule/ One is in fulnesse/ Another is in partye/
Refourmyng in fulnesse maye not be had in this lyfe/
but it is delayed after this lyfe to y blyss of heuen/ whe
re mannes soule shal fully be refourtmed. not to that sta
te that it had at the fyrste begynnyng by kynde. or my
ghte haue had thorough grace yf it had stonde hole/ But

it shal be restozed to moche moze blyss and moche hyer
 Joye thozough the gret mercy & the endles goodnesse
 of god than it shold haue had yf it had neuer fallen/ For
 then shal the soule receyue the hole & p̄ ful felyng of god
 in al mightes of it. without medelyng of ony other affec
 cyon/ And it shal see mankynde in the persone of Jhesu
 aboue p̄ kynde of angels onyd to the godhede/ For then
 shal Jhu bothe god & man be al in al/ & oonly he. & none
 other but he as p̄ prophete sayth/ Dominus solus exal
 tabitur in illa die. That is our lozde Jhesu in that daye
 p̄ is euertlastyng daye shal be hyghed oonly. & none but
 he/ And also p̄ body of man shal then be glozpyed/ For
 it shal receyue fully the ryche dowary of vndedelynes
 with al p̄ longerth therto/ This shal a soule haue with p̄
 body/ & moche moze than I can saye. But that shal be
 in the blyss of heuen & not in this lyfe. For though it be
 so p̄ the passyō of our lozde be cause of al this ful refour
 mynge of mannes soule/ neuerthelesse it was not his
 wyl for to graunte this full refourmynge ryght anone
 after his passyon to al chosen soules that were lyuyng
 in tyme of his passyon/ But he delayed it vnto the laste
 daye And that was for this shyll/ Sooth it is p̄ our loz
 de Jhesu Cryste of his mercy hath ordeyned a certayne
 nomber of soules to saluacyō whiche nomber was not
 fulfylled in the tyme of his passyon/ And therfore it ne
 ded that by length of tyme thorough kyndly generyon
 of men it sholde be fulfylled/ Whenne yf it had so be that
 as sone after the deche of our lozde euery soule that wol
 de haue trowed in hym shold by his lyfe haue be blessyd
 and ful refourmed without ony other abydyng/ there
 wolde no creature that lyued thenne haue be that he ne
 wolde haue receyued p̄ saythe for to haue be made bles

May. 2

De bz.

syd/ And thenne sholde generacyon haue ceased. And
 so sholde we that are now chosen souled by purgynge and
 other soules that come after vs not haue ben bozned/
 And so sholde our lord haue sayles of his number/ But
 that maye not be/ And therfore our lord purueyed mo
 che better for vs in that that he delayed the full refour-
 myng of mannes soule tyl the laste ende. as saynt poul
 sayth/ Deo pro nobis melius prouidente. ne siue nobis
 consumarentur/ That is. Our lord purueyeth better
 for vs in the delaye of our refourmyng than yf he had
 graunted it thenne / For this skille that the chosen sou-
 les here before sholde not make a ful ende without vs
 that come after/ A nother skille is this/ For syth that
 man in his fyrst fourmyng of god was sette in his free
 wyl and had free chesynge whether he wolde haue fully
 god or no. It was therfore resonable that syth he wolde
 not chese god thenne but wretchydly felle from hym/
 If he sholde afterwarde be refourmed that he sholde be
 sette agayne in the same free chesynge that he was fyrst
 in/ whether he wolde haue þe profyte of his refourmyng
 or no/ And this maye be a skille why mannes soule
 was not refourmed fully as faste after the passyon of
 Ihesu cryste/

That refourmyng in party is i two maners. one in fay-
 th another in felynge/ Capl'm v.

A nother refourmyng of this ymage is in par-
 tye: and this refourmyng maye be had in this
 lyfe: and but yf he had in this lyfe it maye neuer be had.
 ne the soule may neuer be saaf/ But this refourmyng
 is on two maners/ One is in fayth oonly. A nother is
 in fayth and in felynge. The fyrst refourmyng in fay-
 th oonly suffyeth to saluacyon/ The seconde is worthe

to haue passynge mede in the blyss of heuen/ The fyrst
 maye be hadde lpyghly and in shorthe tyme/ The secon-
 de maye not soo but thozoughe lengthe of tyme and mo
 che ghosly traueyle/ The fyrste maye be hadde with
 the felynge of the ymage of synne/ for thoughe a man
 fele noo thynge in hymselfe but all styrynge of synne
 and fleschly desyres. not apenstondynge that felynge/
 yf he wylfully assent not therto he maye be reformed
 in sayth to the lyknesse of god/ But the seconde refo-
 rmyng puttyth out the lykynge in felynge of fleschly
 styrynge and worldly desyres/ and suffreth noo suche
 spottes abyde in this ymage/ The fyrste reformation
 is oonly of begynnynge and profyng soules. and of
 actyfe men/ The seconde is of perfyte soules and of con-
 templatyfe men. for by the fyrste reformation the yma-
 ge of synne is not destroyed. but it is lefte as it were all
 hole in felynge/ But the seconde reformation destroy-
 eth the olde felynges of this ymage of synne/ and byn-
 geth in to the soule newe gracyous felynges thozoughe
 the werkynge of the holy ghooste/ The fyrste is good. the
 seconde is better/ but the chyce that is in the blyss of he-
 uen is moost beste/ fyrste lette vs speke of that one
 and sythe of that other/ And soo we shall come to the
 chyce/

That thozough the sacrament of baptym is grounde
 in the passyon of cryst this ymage is reformed fro ogy-
 gynall synne/ Capitū vi

Two manere of synnes makyth a soule to lese þ
 shapen the lyknesse of god. That one is called
 ogygynall þ is þ fyrst syn. chocher is called actuel þ is wyl-
 fully done syn. thise ii. synnes put away a soule fro þ blyss
 of heuē. & dāpneth it to chēdles payn of hel. but if it be

thorough the grace of god resourmyd to his lyknesse
 or it passe hens out of this lyfe/ Neuertheles two reme-
 dyes arne there apenst chyle two synnes/ by þ which a
 forshapen soule maye be restozed agayne/ One is þ sa-
 cramente of baptysm apenst oþpgynal synne/ a nother
 is the sacramente of penaunce apenst actual synne/ A sou-
 le of a chyld that is borne and is vncrystenyd by cause
 of oþpgynal synne hath no lyknesse of god/ He is nou-
 ght but an ymage of the sende & a byonde of helle. But
 as soone as it is crystened it is resourmed to the ymage
 of god/ and thorough the vertue of sayth of holy chyrche
 so depnly it is touned fro the lyknesse of þ sende & ma-
 de lyke an angel of heuen. Also þ same falleth to a Jewe
 or to a sarazyne the whiche or they ben crystened arne
 nought but mannyces of helle/ But whan they for-
 saken her errour & fallen mekely to the trowthe in cryste
 and receyue the baptysm of water in the holy skhol. soth-
 ly without ony moze carpenge they arne resourmed to
 the lyknesse of god loo fully as holy chyrche croweth.
 that yf they myghte as soone after baptysm passe out of
 this worlde. they sholde streyght flee to heuen withoute
 ony moze lettynge/ had they done neuer so moche synne
 befoze in the tyme of her vntrowthe/ & neuer sholde they
 fele the paynes of helle ne of purgatoze/ And þ pyuele-
 ge sholde they haue by the meryte of crists passyon/
 That thorough the sacramente of penaunce & stondesth
 in contrycyon confessyon & sacryffaccyon this ymage is
 resourmed fro actual synne/

Capitlm vii

Also what crysten man or woman þ hath lost þ
 lyknesse of god thorough a dedely synne by-
 kyng goddis commaundementes/ yf he thorough
 to whyng of grace sothfastly forsake his synne with

for to be and contricpon of herte. and be in ful wyl for to
 amende hym/ and to jne hym to good lyfynge/ And in
 this forsayd wytercypeth the sacramente of penance
 yf he maye / Wyf that he maye not he is in wylther
 to. Sothly I saye that this mannes soule or womans
 was forshapen fyfte to the lyknelle of the deuyl thow
 gh dedely synne is now by the sacrament of penance
 restoyed and shapen ayen to the ymage of our lord god
 This is a grette curtelpe of our lord and an endles mer
 cy that so lpyghly forpuyth al maner of synne/ and soo
 fodeply puyth plente of grace to a synful soule that as
 kyth mercy of hym/ He abydeh not grette penance do
 yngene paynful fleschly sufferynge or he forpene it/ But
 he askyth a lochynge of synne & a ful forshapynge in wyl
 of the soule for the loue of hym and a tournynge of þ hert
 to hym/ This askyth he/ for this puyth he/ And the he
 whan he seeth this withoute any delayenge. he forpuy
 th the synne and refourmyth the soule to his lyknelle/
 The synne is forpene that the soule shal not be damp
 ned/ Neuerthelesse the payne detted for the synne is not
 yet fully forpene/ but yf contricpon & loue be the more
 And therfore shal he go and the he hym & syne hym to
 his ghostly fader. and receyue penance eniorned for his
 trespass. and gladly fulfyll it. so that bothe the synne & þ
 payne maye be done awaye oþe parte hens / And that
 is the saynt ordynance of holy chyrche for grette prof
 te of mannes soule that though the synne be forpene
 thowough the vertue of contricpon. neuerthelesse in ful
 fyllenge of nedynesse and for to make hole sayntfaccy
 on he shal yf he may the he to his prestelence confesse
 for þ is his token & his warraunt of forpeneulle ayen
 the al his synnes. and þ is nedfull for to haue/ for yf a

man had forfeited his lyfe agens a kyng of this erthele
were not ynough to hym as for a full spherelle for to ha
ue only foryeuenesse of the kyng. but yf he haue a char
ter the whiche may be his token & his warraunt agayn
ste al other men. Myght so maye it be sayd ghostly. If a
man haue forfeited agaynst the kyng of heuen his lyfe
thorough dedely synne. It is not ynough to hym to ful
spherelle for to haue foryeuenes of god oonly by con
trycyon betwene god and hym. but yf he haue a charter
made by holy chyche yf he maye come therto And that
is the sacrament of penance the whiche is his charter
& his token of foryeuenes. For syth that he forfeited bo
th agens god and holy chyche it is skylful that he ha
ue foryeuenesse for that one and a warrant for y other.
And this oo skylle why that confession is nedeful. A no
ther skylle is this. For syth this reformyng of the soule
standyth in fapth oonly & not in felynge. therefore a flesch
ly man that is rude & boystoule & can not deme lpythlyp
but outwarde of bodely thynges sholde not mo to haue
crowd y his synnes had ben foryeue hym but yf he had
some bodely token. and that is confessyon thorough the
whiche token he is made. All spher of foryeuenes yf y he
do that in hym is. This is the trowth of holy chyche as
I understonde it. Also a nother skylle is this. Though
the grounde of foryeuenesse stonde not pryncypally in
confessyon but in contricyon of y herte. and in forthyng
thyng of synne. neuertheles I hope that there is many
a soule that sholde neuer a felyd very contricyd. nor had
full forsayng of synne yf confessyon had not be. For
it fallyth oft sythes that in the tyme of confessyon grace
of compuncyon comyth to a soule that before neuer fe
lyd grace. but euer was colde and drye and farder fro fe

lyng of grace/ And therfore sych confessyon was so p^{ro}
fyttable to the moze partye of crysten men holy ch^{ur}che
ordeyned for the moze lykenesse generally to al cryste
men that every man & woman sholde ones in the yere
at the lest be shypen of all her synnes that come to her
mynde to her ghosly fader. though they had never soo
moche contricyon before tyme/ Nevertheless I hope
wel that yf al men had ben as helpe aboute the keepyng
of themselves in eschewyng of al maner of synne/ And
had comyn to as moche grette knowyng and felyng of
god as some man hath/ That holy ch^{ur}che sholdenot
have ordeyned the token of confessyon. as for nedeful
bonde for it had not neded/ But for al men are not so
perfyte. and peradventure moche of the moze partye of
crysten men is vnperfyte. therfore holy ch^{ur}che ordey
ned confessyon. by waye of general bonde to al crysten
men that wyl knowe holy ch^{ur}che as her moder. & wol
be burome to her byddyng/ If this be soch as I hope it
is then erretch he gretely that generally sayth that con
fessyon of synnes for to shewe a pyete is neyther nede
ful to a synner ne behoful/ and that no man is bounde
thereto/ For by that that I have sayd it is both nedeful &
spedful to al soules that in this wyrtchyd lyfe are detop
led/ thorough synne/ and namely to those y^earne thoro
gh detely synne for to open fro the lyknes of god whiche
mye not be refourmed to his lykenesse but by the sacra
ment of penance that p^{ri}ncypally stondesth in contri
cyon and sorowe of herte/ and secundary in shypen of
mouche folowynge after yf it maye be hadde / Upon
this manere by this sacrament of penance is a synful
soule refourmed to the ymage of god and to hys lyken
esse/

How in the sacramente of baptysm and of penaunce
thorough a pryue vnpercepuable woꝛchyng of the ho
ly ghoſt this ymage is refourmed though it be not ſeen
ne felt/

But this refourmange ſtondeth in ſayth & not in
ſelyng/ for ryght as the proprete of the ſayth is
toꝛ to trowe þ thou ſeſt not. ryght ſo it is toꝛ to trowe þ
thou ſeſt not. But he þ is refourmed in his ſoule by þ
ſacrament of penaunce to þ ymage of god he ſelyth no
chaſtyng in hymſelf neyther in his bodily kynde with
out ne in the pryue ſubſtaunce of the ſoule within other
than he dyde. for he is as he was vnto his ſelyng/ and
he ſelyth the ſame ſpynges of ſynne & the ſame corrup
cion of his fleſhe in paſſions & woꝛldly rſyng in his
herte as he dyde before/ And neuertheles he ſhal trowe þ
he is thorough grace refourmed to þ lyknes of god thou
gh he nother ſele it ne ſee it/ He may wel ſele toꝛ to we for
his ſynne & a corꝛyng of his wyll fro ſynne to clēneſſe of
lyuynge yf þ he haue grace & take good kepe of hymſelfe
but he may nother ſee ne ſele the refourmyng of his ſou
le how it is wonderly & vnpercepuably chaunged fro þ
ſylche of the ſende vnto the ſayntes of an angel thozou
gh a pryue gracious woꝛchyng of the holy ghoſt. That
maye he not ſee but he ſhal trowe it/ And yf he trowe it.
then is his ſoule refourmed in trouthe. for ryght as ho
ly chꝛyſte troweth by þ ſacrament of baptyſm ſoch faſt
ly receyued a Jewe oꝛ a ſaraſen oꝛ a chyldre borne is re
fourtmed in ſoule to the lykneſſe of god thorough a pry
ue vnpercepuable woꝛchyng of the holy ghoſt/ not a yf
ſtodyng al þ fleſhly ſpynges of his body of ſyn. þ whi
che he ſhal ſele after his baptyſm as wel as he dyde before
Ryght ſo by þ ſacrament of penaunce mekely & truly re

comandement of god / And for that thou haste mysdo
ne here befoze apenst his bydding thou halt shryuen þ
therof mekely with ful herte to leue it / & arte sorpy that
thou dydest it / I save then spkerly that thy soule is refor
med in fayth to the lyfnes of god /

¶ That al the soules that lpyen mekely in the faythe of
holy chryche / & haue her fayth quykened in loue & cha
ryten reformed by this sacrament / though it be soo þ
they may not fele þe special pecte of deuocōn oz of ghost
ly felynge / Capitulum

In this reformynge that is oonly in fayth þe mo
ste partie of cholen soules leden her lyfe that sette
her wylstedfast ly for to flee al manere of dedely synne /
and for to kepe hem in loue & charyte to her euen cryste
and for to kepe the comandementes of god after her res
pyng / And whan it so is that wycked synnynges & euyl
wylles rylen in her hertes of pryde oz of enuye of pre oz
lecherye / oz of any other hede synne they apenlonde þe
and shryuen apenst hem by dyspleyng of wyl / soo that
they folowe not in dede thys wycked wylles / And ne
uertheles þe they falle lyghly as it were apenst her wyl
thorough frelte oz vnclynge / as soone her consyence
grewth hem and pnyth hem soo grenously that they
mowe haue noo reste yll they be shryuen and maye ha
ue forgyuenesse / Sothly al thys soules that thus ly
uen in this reformynge and ben founde therin . In
the houre of dethe they shall be saaf / and come to the
full reformynge in the blyss of heuen / Though it be
soo that they myghte neuer haue ghostly felynge ne in
warde sauoure ne special grace of deuocōn in al her
lyfe tyme / For elles þe thou saye that noo soule shall be

saaf but it were refourmed in ghostly felyng that it my
 ght fele deuorpon & ghostly sauour in god as some sou
 les doon thozough specpal grace. then sholde fe we sou
 les be saaf in rewarde of multytude of other / Nay it is
 not for to trowe that þ for the soules that oonly arne de
 uoute. and by grace come to ghostly felynge. and for no
 mo our lord Ihu sholde haue take mākynde / & suffred
 þ harde passyon of de the. It had be a lytyl purchaas to
 hym for to haue come fro so ferre to so nere / and fro soo
 hpe to so lowe for so fe we soules Nay his mercy is spred
 larger than soo / Heuertheles on the contrary wyle þ
 thou trowe þ the passyon of our lord is soo pzeypous. &
 his mercy so moche þ there shal no soule be dampned. &
 namely of no crysten man do he neuer so euyl as some
 fooles wene. sochly thou errest greily / Therfore go in
 þ meane & holde the in þ myddes. & trowe as holy chy
 che trowich / And that is that the moost synful man þ ly
 ueth in there yf he tozme his wyl thozough grace fro de
 oely synne with sochfaste repentaunce to the ser upce of
 god / he is refourmed in his soule / And yf he deyed in þ
 state he shal be saaf / Thus behyghe our lord by his pro
 phete sayenge thus / In quacūq; hora conuersus fuerit
 peccator & ingemuerit. uita uiuit & nō morietur / That
 is / In what tyme that it be that the synful man is tour
 ned to god fro synne and he haue sozow therfore he shal
 lyue. and he shal depe endelely / And on the other syde
 who so lyueth in dedely synne & wyl not leue it ne amē
 de hym therof: ne recepue the sacrament of penaunce /
 or elles yf he recepue it he takyth it not sochfastly for the
 loue of god / that is for the loue of vertue & clennesse but
 oonly for drede or shame of the worlde / or for drede of fly
 of paynes of helle / he is not refourmed to the lphneste of

E.rr
viii

Handwritten text in a cursive script, likely a later addition or a different version of the text, written in a later hand than the main text.

ceptued a fals cristen mā þ̄ hath ben encōbzed wīch dede
 ly syn al hīs līfe tyme is refourmed ī hīs soule wīch ī vn
 percepuabīl. out takē a cōurnyng of hīs wyl chozough
 a p̄pue myght & a gracys wercyng of þ̄ hōly ghoſt
 þ̄ ſodēly wercyþ / & ī tyme of a mōent oꝝ a t̄wēke
 līng of an epe t̄pghyþ a frowarde ſoule. & cōurneth ī
 fro ghoſtly ſpīth to ſaynes vnleable / & of a ſeruānt of þ̄
 ſende makyþ a ſon of Joye / & of þ̄ p̄pſoner of helle ma
 kyþ a percepuer of heuēly heritage not aſtōdyng al
 þ̄ fleſhly ſelyng of thīs ſynful ymage þ̄ īs þ̄ bodēly k̄p
 de / Foꝝ thou ſhalt vnderſtōde þ̄ þ̄ ſacramēt of baptym
 oꝝ of penaūce īs not of þ̄ vertu foꝝ to lete & deſtroy vīter
 ly al þ̄ ſt̄pnynges of fleſhly luſtes & payntful paſſyons þ̄
 a mānes ſoule neuēr ſele no maner t̄pſyng ne ſt̄pnynges
 of hē no tyme / Foꝝ yf īt were ſo then were a ſoule fully
 refourmed here to þ̄ woꝝſhypp of þ̄ t̄p̄ſt makyng. But þ̄
 map not be fully ī thīs līf But īt īs of þ̄ vertu þ̄ īt clēſeth
 ſoule fro al the ſpītes befoꝝe done / And yf īt be departed
 fro þ̄ body ſayth īt fro dāpnacōn. And yf īt dwelle ī
 þ̄ body īt p̄ueth þ̄ ſoule grace to a venſtōde þ̄ ſt̄pnynges
 of ſyn / & īt keppeth īt īn grace alſo þ̄ no maner of luſtly ſt̄
 rnynges oꝝ of paſſyons þ̄ īt ſelyth īn þ̄ fleſhe be īt neuēr
 ſo greuouſ ſhal dēre īt ne departe īt fro god allōge as īt
 wylfully ſenteth noether to / Thus ſaynt poul meaned
 whā he ſayd th̄ / Nichīl dāpnacōn īs īn hīs q̄ nō ſcōm
 carnē ambulant / That īs. Th̄ſe ſoules þ̄ arn refour
 med to þ̄ ymage of god īn ſep̄th chozough the ſacramēt
 of baptym oꝝ of penaūce ſhal not be dampned foꝝ ſelyn
 ges of thīs ymage of ſpīte / yf īt ſo be þ̄ they go not after
 þ̄ ſt̄pnynges of þ̄ fleſhe by dede doyng / ¶ That we
 ſholde beleue ſtedfaſtly refourmyng of thīs ymage. yf
 our cōſcience w̄tnes to vs a ful foꝝlakyng of ſynne. & a

Bo.
iiii

[Faint handwritten text, likely bleed-through from the reverse side.]

true tozmyng of our wyl to good lpyung. La. ix

Heb. x.

Ro. v.

Of this refourmyng in fayth speketh saynt poul thus. Justus ex fide uiuit / The ryght wysman lpyueth in fayth. That is. He that is made ryghtful by baptym oz by penaunce he lpyueth in fayth / whiche suffyseth vnto saluacyō & to heuenly pees as saynt poul sayth / Justificati ex fide pacē habemus ad deū / That is: we þ arn ryghted & refourmed thozugh faythe in cryst hache pees & accorde made betwix god & vs. nought apenstondyng þ bycous felynges of our body of syn / For thozugh this refourmyng be pyue & maye not wel be felte here in this lyf / neuertheles who so trowyth it stedfastly: & shapyth his werkes by self for to accorde to his trowth & þ he tourne not apen to dedely spie. Soothly whan þ houre of deth comyth. & the soule is departed fro þis body lyf then I hal be fynde it sooth þ I saye now / Thus sayd saynt Johñ in cōfōrte of cholen soules þ lpyen here I sayth vnder þ felyng of this paynful ymage / Karissimi. & nunc sumus filii dei: sed non dū aparuit quod erimus / Scimus autē qm̄ cū cristus apparuit tunc apparuimus cum eo similes ei in gloria / That is: Ghy dere frendes we arn now whyle we lpye here þ sōnes of god for we arn refourmed by faythe in cryst to his lyknes But it shewyth not yet what we arn / but it is al pyue / Neuertheles we knowe wel þ whā our lord shal thewe hym at the laste dape / then shal we appere with hym lyke vnto hym in endles Joye / If thou wolte wyte the felyng of thy soule be refourmed to the ymage of god oz no / by þ I haue sayd thou maye haue entree / Kansake thy conscience. & loke what thy wyl is / For there in stondech al If it be tourned fro al maner of dedely spūe. that thou woldest for no chynge wyttyngly and wylfully bryke þ

to/ And therfore hym nedeth euer be stryving & fightynge
 a penyll wycked strynges of this ymage of synne/ & þe
 he make none accorde therwith/ ne take noo frendshipp
 to it for to be burum to his vnskyful biddynge/ for if
 he do he begyleth hymselfe/ But soothly yf he stryuech
 with hem hym nedeth not moche drede of assentynge/
 for stryfe bryketh pees & fals accorde. It is good that a
 man haue pees with al thyng sauf with þe sennel & with
 this ymage of synne/ for a penyll hem hym nedeth euer
 fyghte in his thoughte & in his dede tyl he haue geten on
 hem the maystry. & þe shall neuer be fully in this lyfe/ as
 longe as he bereth & felyth this ymage/ I saye not but þe
 a soule maye thornynge grace haue the hyer honde ouer
 this ymage so ferre for the þe shall not folowe ne sence to
 the vnskyful strynges of it/ But for to be so clene hely
 uerde fro this ymage that he sholde fele no suggestyon
 ne anglyng of fleschly affectyon ne of dayne thoughte
 no tyme maye no man haue in this lyfe/ I hope þe a soule
 that is refourmed in felynge by tauynge of loue
 in contemplacyon of god maye be so ferre fro the sensua
 lyte and fro dayne ymagynacyon and so ferre drawen
 out and departe fro the fleschly felynge for a tyme that
 it shall not fele but god/ but that lasteth not euer/ And
 therfore saye I that every man behoueth stryfe a penyll
 this ymage of synne/ and namely he that is refourmed
 in fayth only that soo lyghtly maye be dysceyued ther
 with/ In þe person of whiche me sayth saynt poul/ Caro
 concupiscit aduers^{us} spiritum & spiritus aduers^{us} carnem. That
 is: A soule refourmed to þe lyknes of god fyghtyth a penyll
 þe fleschly strynges of this ymage of synne/ & also this
 ymage of synne stryuech a penyll the wyll of the spyryte.
 This manere of fyghtynge of this double ymage saynt

Gal. v

Ro. vii.

Ro. vii.

poule knewe whā he sayd thus / Inueni legem in mem
bris meis repugnantē legi mētis mee & capitulum me
ducentē in legem peccati / That is / I haue founde two
lawes in my self / One lawe in my soule within / and a
nother in my fleshy lymes without syghyng with it
ofte ledeyth me as a wretched prysoner to þe lawe of syn
By thysse two lawes in a soule I vnderstonde this dou
ble ymage / By the lawe of the spyryte I vnderstonde þe
reason of the soule whan it is reformed to þe ymage of
god / By the lawe of the fleshe I vnderstonde þe sensua
lytees whiche I calle þe ymage of synne / In thysse two
lawes a soule reformed ledeyth his lyfe as saynt poul
sayth / *Gr̃te enim seruo legi dei. carne enim legi pec
cati* / In my soule that is in my wyl and in my reason I
serue to the lawe of god / but in my fleshy þe is i my fleshy
ly appetyte I serue to the lawe of synne / Neuertheles þe
a soule reformed shal not dyspeyre though he serue to
the lawe of synne by felynge of the vyceuous sensualyte
ayenste the wyl of the spyryte by cause of corrupcion of
the bodely kynde. Saynt poule excusyth it sayeng thus
of his owne persone / *Non enī quod volo bonū hoc ago
sed malum quod odi hoc facio. Si autē malū quod odi
hoc facio. nō ego operor illud sed quod habitat i me pec
catū* / I do not that good þe I wolde do. That is I wolde
fele no fleshy styrng / & that do I not / But I doo that
euyl þe I hate. That is. The synful styrng of my fleshe
I hate / and yet I fele hem / Neuertheles syth it is so þe I
hate þe wycked styrnges of my fleshe / & yet I fele hem
and ofte delyte in hem ayenst my wyl they shal not be re
herced ayenste me to dampnacyn as yt I hadde done
hem / And why / For the corrupcion of this ymage of
synne doth hem. & not I. Loo saynt poul in his persone

god/ And yf he depe in þe plyght he shall not be faul/ His
 trouth shall not saue hym/ for his trouth is dede & lacky-
 th loue. & therfore it seruyth hym not/ But they that ha-
 ue trouth quykened with loue and charyte arn refour-
 med to the lykenesse of god. though it be but the leest de-
 gre of charyte. as arn symple soules þe whiche felel not
 þe yest of spycal deuocyon ne ghostly knowyng of god
 as some ghostly men done. but crouen generally as ho-
 ly chyryche crouyng. and knowyth not fully what þe is.
 for it nedeth not to hem. And in that crouyng they ke-
 pe hem in loue and charytee to her euen crysten as they
 maye/ and flee al dedely synne after her cunynge/ and
 dooen þe dedes of mercy to her euen crysten/ Al thys lon-
 gen to the blysse of heuen/ For it is wyrtten in the apoc.
 thus. Qui timeris deum pusillit et magni lauacrum eum.
 This is/ ye that dyeden god bothe smale & grete thanke
 hym. By grete arn vnderstode soules þe arne pzoofyng
 in grace oz elles perfyte in þe loue of god. the whiche arn
 refourmyd in ghostly seylng: By smale arn vndersto-
 de soules vnperfytte of worldly men & wpmmen. & other
 that haue but a chyldys knowyng of god & ful lytly fe-
 lyng of hym. but arn brought forth in the bosom of ho-
 ly chyryche & nourtshed with the sacrament as chylder-
 ne arn fedde with mylke/ Al thys sholde loue god & than-
 ke hym for saluacyon of her soules by his endles mercy
 & goodnesse/ For holy chyryche that is moder of al thys
 & hath tender loue to al her chylderne ghostly prayeth &
 asketh for hem altenderly of her spouse that is Ihesu &
 geteth hem hele of soule thorough vertue of his passyon
 And namly for hem that can not speke for hemselfe by
 ghostly prayer for her nede/ Thus I fynde in the gospel
 That þe woman of Chance asked of our lozde hele to her

Apoc.
12.

doughter that was trauepled with a fende/ & our lord
made fyrst daungeour by cause she was an alpeue/ Ne
uertheles she ceased not for to cry to our lord had grafi
ted her askyng. and sayd to her thus. A woman moche
is thy trouthe be it to þy ryght as thou wilt/ In the same
hour was her doughter hole/ This woman betokenith
holy chyrche þat asketh helpe of our lord for synple vn
cūpnge soules that are trauepled with cōceptacon of þy
worlde/ and can not speke perfectly to god by seruour of
deuocōn ne byennynge loue in cōtēplacōn/ And thou
gh it seme that our lord make daungeour fyrste by cause
that they arn as it were alpeued fro hym/ neuerthelesse
for the grete trouthe & dyserte of holy chyrche he graun
teth to her al þat she wyl/ And so arn thysse synple soules
þat trowen stedfastly as holy chyrche troweth/ & putten
hem fully in þy mercy of god/ & maken hem vnder the sa
crament and lawes of holy chyrche made saaf thorough
prayer & trouthe of her moder holy chyrche/

¶ That soules refourmed neden euer to fyght & to stry
ue ayenste the styrnynges of synne whyle they lyuen he
re And how a soule maye knowe whan it assenteth to þy
styrnyng. & whan not/ Caplm xi.

¶ This refourmyng in sayth is lyghely gotten/ but
it maye not so lyghely beholde/ & therfore what
mā or woman þat is refourmed to the lykenesse of god
in trouthe moche traueple & besynesse must they haue þat
they wyl kepe this ymage hole & clene þat it falle not dow
ne ayen thorough wekenesse of wyl to the ymage of synne
He maye not be yble ne reklees for þy ymage of synne is
so nere festnyd to hym/ & so cōtynually plessyth vpon
hym by dyuerse styrnynges of syn/ that but þat he be ryght
wel waar he shal ful lyghely thorough assent fall ayen ther

comfoteth al soules that thorough grace arne refour-
med in fapth & chey sholden not comoch eiede & bour-
den of this ymage with the vnklyful styppnges therof
yf it so be they sente not wylfully therro/ neuertheles
in this poynte many soules & arne refourmed in trou-
the arne oft tymes moche tormented & troubled in day-
ne as thus/ Whan chey haue trike fleschly styppnges of
pyrde or enuye of couetyse or lechery or of any other he-
de syne. they wote not somtyme whether they sente ther-
to or no. & that is no grete wonder/ for in tyme of temp-
tacyon a freel mannes thought is so troubled & so over-
laided & he hath no clere syghene freedom of hymself/ but
is taken oft with lpyng vnwarly. & gooth forth a gre-
te whyle or then he perceyue it/ And therfore fallen so-
me in dowte & dwere wheder they syghed in tyme of tēp-
tacyon or no/ As ayenst this poynt I sape as me chy-
ke/ & a soule maye haue assapeng in this manere whed-
& he assente or no/ If it be so & a man is styged to any ma-
ner of syne. & the lpyng is soo grete in his fleschly fei-
lyng & it troubleth his reason. & as it were with may-
stry occupyeth the affectiō of & soule/ neuertheles he ke-
pyth hym & he foloweth not in dede/ ne he wolde not yf
he myght but is rather paynful to hym for to fele the lpy-
kyng of & syne. & fapne he wolde put it awayne yf he my-
ght/ And then whan & styppng is overpalled he is glad
& wel payed & he is deliuered of it/ by this assay may he
wyte. & were the lpyng neuer so grete in the fleschly fei-
lyng & he assented not ne syghed not namly dedely. Ne-
uertheles a remedye there is spker to suche a simple sou-
le & is marred in itselfe can not helpe it & he benot to bol-
de in hymself vterly weryng & suche fleschly styppng
with lpyng are no spfich. for he myght so falle in co re-

chelesnes & into false schernes. He also þ he be not to dye
 deful ne to synple in wytt: for to deme hem al as dedely
 synnes no; as grete denyal so; nother is soch. but þ he
 holde hē al as synnes & wretchednes of hymself. & that he
 haue sorow for hē & be not to besp for; to deme hem no;
 ther dedely ne denyal. But yf his conscience be greatly
 greued þ he shal go & shewe to his confessor in gene
 ral ozi in special such synnes. & namly euery syn
 ge þ he bynneth to tellen ony rote in þ herte & moost ocu
 ppyeth it for to drawe it downe to synne & worldly damp
 tee. And then whan he is thus shynen generally of spe
 cially trouen stedfastly þ they ben foryeuen. & dyspu
 te nomore about hem that a tye passed & foryeuen whe
 ther they were dedely o; denyal. But þ he be moze besp
 to kepe hym better spend hem that a tye comyng. And
 yf he do thus then maye he come to reste in conscience
 But then some are so fleschly & so vnclynynge that they
 wolde fele o; see o; here foryeuenes of her synnes as op
 ly as they myght fele & see a bodely thyng. And for as
 moche as they fele it not so therfore they falle ofte in su
 che weeres & doubtes of hymself & neuer maye come to
 reste/ and in that a tye they vntyse. so; say the gooch be
 fore seying/ Our lord sayd to a man that was in þ pal
 sye whan he helpd hym thus/ *Cōfide fili remittit tibi*
peccā tua. That is: Some troue stedfastly thy synnes are
 foryeuen þ/ He sayd not to hym self o; fele how thy synnes
 are foryeue þ/ for þ foryeuenes of synnes is doon ghos
 ly & vnseable thorough the grace of þ holy ghost. but troue
 we it. *Þyght on the same wyse.* euery man that wyl co
 me to reste in conscience hym behoueth fyrst yf he do þ
 in hym is troue without ghosly seyinge foryeuenes of
 his synnes/ And yf he synne troue it/ he shal afterwarde

Capitulum

fil

thorough grace fele it. and vnderstonde it it is so.

Thus sayth the apostle / *Fili credetis nō intellegitis /*

Mat.
vii.

That is. But yf ye sayst trowe ye maye not vnderston
de / Trowth gooth before and vnderstondynge comyth
after / the whiche vnderstondynge that I calle the lyght
of god yf it be gracious a soule maye not haue but tho
rough grete clenness. as oure lord sayth / *Beati*

ap. v.

mundo corde qm̄ sp̄i dēni videbunt / Blessed be clene
of herte for they shall see god. not with her fleschly eye
but with the inner eye that is vnderstondynge clenfed
and lygheted thorough grace of the holy ghoſt for coſe ſa
chastnes. & whiche clenness a soule maye not fele but yf
he haue stable trowth goynge before as the apostle sayth /
Fide mundans corda eoz. That is oure lord clenseth &
hertes of his cholen thorough the sayth / therfore it is ned
ful & a soule trowe sayst the reſourmyng of hymself ma
be thorough the ſacramente of penaunce though he ſee
it not / And that he dyſpoſe hymself fully for to lyue ry
ghetfully and vertuously as his trowth asketh / ſo that
he maye after come to lyght and to the reſourmyng in
ſelyng /

Act. xv

That this ymage is bothe ſayre & ſoule whyles it is
in this lyfe here though it be reſourmed / And of dyuer
ſyte of ſelynges pꝛyncipally had betwene thyle ſoules that
ben reſourmed & other & ben not / Capitulum fil

Her is mannes ſoule. & ſoule is a mannes ſoule
ſay in as moche as it is reſourmed in ſayth to
& lykenes of god / But it is ſoule in as moche as it is
medled with fleschly ſelynges & vniſyful ſynges of
th ymage of syn / ſoule without as it were a beest / ſay
with lyke to an āgel / ſoule in ſelyng of the ſensualyte

Cant. i

sayre in trowth of the reason / Soule for the fleschly appe-
 tite. sayre for the good wyl / Thus sayre & thus soule is
 a chosen soule / sayenge holy wrytte thus / *Alga lū sed*
for mōsa fillie *Jerlm sicut tabernacula cedat et sicut pel-*
lis salomonis / That is. I am blacke but I am sayre &
 shaply pe doughter of *Jerlm* as *p tabernacles of cedat*
 as the skynne of salomon / That is pe angels of heuen
 & arne doughters of the hye *Jerlm* wonder not on me
 ne dyspyse me not for my blacke shadowe / For though
 I be blacke without by cause of my fleschly kynde as is
 a tabernacle of cedat / Neuertheles I am ful sayre with
 in as the skynne of salomon. for I am resourmed to the
 lykenes of god / By cedat is vnderstode a reproved sou-
 le the whiche is a tabernacle of the deupll / By salomon
 is vnderstode our lord *Jerlm*. For he is pees & peasible
 By the skynne of salomon is vnderstode a blessed an-
 gel in whom our lord dwellyth / And so hydde as is the
 lyfe hydde in the shyffe of a quicke body / And therfore
 is an aungellyckened to a skynne. Thenne maye a cho-
 sen soule with meke truste in god and gladenes of herte
 saye thus. Though I be blacke by cause of my body of
 synne as a reproved soule that is one of the tabernacles
 of the fende / neuertheles I am within ful sayre thowou-
 gh the trowth & good wyl lyke to an angel of heuen / For
 so sayth he in another place / *Holite considerate me qd*
fulca lū. qm decolorauit me sol. That is. Beholde me
 not that I am swart for *p sonne* hath defadred me / The
 sonne mayrth a skynnes warre soule without and not
 within / & it betokenyth this fleschly lyfe / Therfore say-
 ch a chosen soule thus / Repreue me not for I am swart
 for the swartnesse *p* I haue is al without of colowynge
 & of berynge of this ymage of synne / but it is no chynge

Cant. i

within/ And therfore loothly though it be so þ a chosen
 soule reformed in fapth dwelle in this body of synne &
 fele the same fleschly styrynge/ & vñ þ same hotely wer
 ken as doth a tabernacle of cedat so ferforth þ in mānes
 dome there sholde no dyfference be bytween þ one & that
 other. Neuertheles within in her soules there is a full
 grete deuetyte. and in the syght of god there is full mo
 che twynnyng. But the knowynge of this whiche is
 one and whiche is other oonly kepte to god. for it passe
 th mannes dome & mannes selyng. & therfore we shall
 no man deme as euyl for that thyng that maye be vñd
 bothe euyl & well. A soule that is not reformed is take
 so fully with the loue of the worlde/ and so moche ouer
 layed with the lpyng of his fleshe in al his sensualyte
 that he chelyth it as a ful rest of his herte. and in his pry
 ue meanyng he wolde not elles haue but þ he myght e
 uer bespker therof. He selyth no lycout of grace styryn
 hym for to lothe his fleschly lyl ne for to desyre heuenly
 blysse/ And therfore I maye saye that he bereth not this
 ymage of syne/ but he is bozne of it as a man that were
 seke & so wepke that he myght not bere hymselfe/ And
 therfore he is laped in a bedde & bozne in a lytere/ Wyth
 so suche a synful soule is so wepke and so vñmyghty for
 lackynge of grace that he maye neyther meue hōdne
 fore for to do ouy good dede: ne for to apenlonde by dyl
 plesynge of wyl the leest styrynge of synne whan it comy
 th/ but it falleth downe therto as it were a beest vpon a
 reyne/ But a soule that is reformed though he vñ his
 fleschly wytes/ & fele fleschly styrynge/ neuertheles he
 lotheth hem in his herte. for he wolde for no thyng ful
 ly reste in hem/ but he fleeth the reste as the bytynge of
 an adder/ and had leuer haue his reste and þ loue of his

Against
 my selfe

2. meke
 of an
 fōmyd
 lo.

herte in god yf he coude. & somtyme despreth therto/
 and often grutcheth of the lpyng of this lyfe for loue
 of the lyfe euerlastyng/ This soule is not bozne in this
 ymage of synne as a seke man thoughe he fele it. but he
 beryth it/ For though grace he is made myghty & stron
 ge for to sustre & bere his body with al the euyl styringes
 of it without hurtyng or desoylyng of hymself/ and y
 is in almoche as he loueth hem not. ne foloweth he not
 ne lengerth not to hem the whiche arne dedely synnes as
 a nother dooth/ This was bodely fulfilled in y gospell
 of a man y was in the palsy. and was so feble y he my
 ght not go/ and therfore was he layed & bozne in a lyce
 re and brought to our lord/ And whan our lord sawe
 hym in myscheyf of his goodnesse he sayd to hym/ Sur
 ge et tolle grabatum tuu et vade in domum tua/ That
 is: Ryse vp and take thy bedde & go in to thy hous/ And
 so he dyde. and was hole. And sothly tygth as this man
 bare vpon his backe whan he was made hole the bedde
 that before bare hym/ Tygth so it maye be sayd ghostly
 that a soule refourmed in saythe beryth this ymage of
 synne the whiche bare hym before/ And therfore be not
 adzadde to moche of thy blackenelle that thou haste of
 beryng of this ymage of synne/ But as a penyte y sha
 me & the dyt comforte that thou haste of beholdyng of it
 and also a yen vpbzaydyng that thou felyst in thy herte
 of the ghostly enemyes whan they sayd to the thus/ whe
 re is thy lord Ihesus. what sekest thou/ where is y say
 nes y thou spekest of. what felyst thou ought but blynd
 nes of synne/ where is that ymage of god that thou say
 est is refourmed in the/ Comforte thyselfe and be sayth
 fully as I haue before sayd/ And yf thou do so thou
 shal by this trowth destroye al the temptacions of thyn

Joh. i.

Synne.

enmyes/ Thus sayd the apostle poul/ Accipe scutum fi
dei in quo omnia tela hostis nequissima poteris extin
guere/ That is: Take to the a shelde of stedfaste trowth
thorough the whiche thou maye quenche al the byrenny
ge dartes of thyn enmye/

¶ Of thre manere of men of þ whiche some ben not re
fourmed/ & some ben reformed onely in fapth/ & some
in fapth & in felynge/ Caplin xiii

B I this that I haue sayd maye thou see that after
dyuers partyes of the soule arn dyuers states of
men/ Some men arn not reformed to the lyknesse of
god/ and some arne reformed to the lyknesse of god/
And some arn reformed onely in fapth/ and some arne
reformed in fapth & in felynge/ For thou shalt vnder
stonde þ a soule hath two partyes/ That one is called
sensualyte & that is fleschly felynge by the fyue outwar
de wyttes/ the whiche is comon to man & to beest/ Of
the whiche sensualyte whan it is vnskyfully and vno
dynarly ruled is made the ymage of synne/ whan it is
not ruled after reason/ for thenne is the sensualyte lyke
That other partye is called reason/ & that is departed
in two/ In the ouer partye & in þ nether/ The ouer par
ty is lykned to a man/ for it sholde be mayster and so
uereyne and that is properly the ymage of god/ For by
that onely the soule knowyth god and louyth hym/ And
the nether is lykned to a woman/ for it sholde be bur
um to the ouer partye of reason/ as woman is burum
to man/ and that lyeth in knowynge and rulyng of ec
thly thynges: for to vse hem dycretly after nede. and
for to refuse he whan it is no nede. for to haue euer with
it an eye vpwarde to the ouer partye of reaso with dy
de & reverence for to folow it. Now may I say þ a soule

that lyueth after lykynges & the lustes of the flesche/as
 it were an vnkyllful beest. & neyther hath knowynge of
 god ne desyre the vertues ne to good lyuynge. But is al
 blynded in pryde/frette with enuy ouerlayed with coue
 rse/defoyled with lecherie/and other grete synnes/Is
 not reformed to þe lykenesse of god/for it lyeth & resteth
 fully in the ymage of synne. that is sensualyte/ & no
 ther soule that dyeth god/and a penytonderth dedely sy
 rynges of the sensualyte/& foloweth hem not But lyue
 th reasonably in ruelynge & gouernance of worldly thyng
 ges/and setteth his entent and his wyl for to pleyse god
 by his outwarde werkes is reformed to the lykenesse of
 god in faythe/ And though he fele the same strynges of
 synne as þe other dooth/it shal not dysplese hym for here
 steth not in hem as that other dooth/ But a nother sou
 le that fleeth thorough grace al dedely strynges of the se
 sensualyte & veynals also set forth þe he feleth hem not is re
 formed in felynge/for he foloweth þe ouerpart of rea
 son in beholdyng of god & ghostly thynges. as I shal tel
 the afterwarde/

How men that ben in synne forshapen hemselfe in to
 dyuerse bestes lykenesse/ And they be called the louers
 of the worlde/

A Wretched man is he then that knowyth not þe
 worthynesse of his soule ne wyl not knowe it/
 how it is moost worthy creature that euer god made out
 take an angel whom it is lyke to. hye aboue al other kyn
 de bodely. to the whiche no thyng maye suffyse as full
 reste/but oonly god/ And therfore he sholde no thyng
 loue ne lyke but hym oonly/ne coueyte ne like but how
 he myght be reformed to his lyknes. but for he know
 th not this. therfore he seketh & coueyteth his rest & his

lykyng outwarde in bodely creatures werse than hym
 self is. Unkyndly he doth & vnreasonably he werketh &
 leueth & souereyn good & euersyng lyfe & is god vnso-
 ghed & vnloved vnkno wen & vnwozshypped. And ches-
 eth his reste & his blyss in a passyng delpte of an erthely
 thyng. Neuerthelesse thus done al þe louers of this worl-
 de that haue her Joye & her blyss in this wretched lyfe.
 Some haue it in pryde & dayngloze of hemself. & whan
 they haue loste the dyete of god they traueple & studie ny-
 ght & day how they mo to come to wozechypp & praysonge
 of the worlde. & maken noo force how it be soo that they
 myght come therto & ouerpasse al men eyther in clerg-
 oz in crafte in name oz fame. In ryches oz in reuerence.
 in souerente & maysterchypp. in hys state & lordshypp. So
 me mē haue her reste in ryches & in outragious hauour
 of erthly good. & setten her hertes so fully for to gete it. &
 they seke not elles but how they myght come therto.
 Some haue her lykyng in fleschly lustes of gloteny &
 lecherie & in other bodely vncleennes. And some in oo-
 chyng & some in a nother. And thus wretchedly they
 þe done thus forshapen hemself fro the wozechynes of mā
 & tozne hem in to dyuers bestes lykenes. The prowde
 man is tozned into a lyon for pryde: for he wolde be dra-
 de & wozechypped of all men. & that no man a penytonde
 þe fulfyllinge of his fleschly wyl nother in wozenne in
 dede. And yf ony man wolde lette his mysproude wyl
 he weryth felle & wrothe. & woll be wroken of hym as a
 lyon wrekith hym on a lytyl beest. This mā that dooth
 thus is no man for he dooth vnreasonably a penynt þe kyn-
 de of a man. & so he is tourned & transfourmed in to a
 lyon. Enuys & angry men arne tozned in to hostes
 thoroughe wrache. an enuye þe byeketh a penynt her euen

cryste & bytyth he by wycked & malycyous wordes / & gre
upth hem þ̄ haue not trespassed with wrongfull dedes.
harmyng hem in body & in soule ayenst goddis byddyng
ge / Some men arne forshapen in to asses þ̄ arne slowe
to þ̄ seruyce of god. and euyl wylled for do ony good ȝe
to her euen crysten / They arne redy ynough for to refie
for worldly p̄osyte & for erthly worschyp or for pleyas
ce of an erthly man / But for ghastryng mede. for helpe of
her owne soules. or for þ̄ worschyp of god they are soone
ȝke they wol not therof / And yf they ought done they
goon but a pale & with froward wyl / Some are tozned
in to swyne for they are so blynde in wytt & so bestly in
maners that they haue no drede of god: but folowen off
ly the lustes and lyknynges of her flesche / and haue no re
ward to the honeste of man / ne for to rule hem after the
byddyng of reason / ne for to restrayne the vnkylfull
strynges of the fleschly kynde. but as lone as a fleschly
stryngge comyth of synne they are redy for to falle ther
to and folowe as swyne done / Some men are tozned in
to wulfes that lyuen & rauyn as fals couetous men do
ne that thorough maystry & ouerledyng rabben her eu
er crysten of her worldly goodes / Some men are tozned
in to foxes as fals men & deceyuable men that lyuen in
trecherye & gyle / Althys & many other moo þ̄ lyuen not
in drede of god: but breken his comādemences forsha
pen hemself fro the lyknes of god / & maken hem lyke to
bestes. ȝe & worse than bestes for they are lyke to the fen
de of helle / And therfore sothly thysc men þ̄ lyuen thus
yf they ben not reformed whan the hour of deeth come
th. & the soules of hem are departed fro þ̄ bodys: then
shal her eye be opened þ̄ is now stopped with synne / &
thenne shal they fele & fynde the payne of her wretchednes.

nes that they lyued in here/ And for almoche as þy ma-
ge of god was not refourmed thorugh the sacrament of
penaunce in hem neyther in fapth ne in felynge here in
this lyfe they shal be as cursed caste out fro þy blessyd fa-
ce of our creatour/ and they shal be dampned with þy de-
uyl in to the depnes of helle there for to be without ende
Thus sayth saynt Johñ in chapocalipse / Cum idis et
incredulis execratis & homicidis fornicatoribus venifi-
cis & ydolactis & omibz mendacibz pars illozum erit in
stagno ardenti igne & sulphure. That is. To pꝛowde
men & mylstruwyng men. to curled & to men sleets. to le-
cherous & couetous. to poysoners and woꝛshyppers of
maꝛmentes. & to al fals lyers her dele shal be with þy de-
uyl in the pytte of helle byrennyng with fyre & byrmyllon
If þy louers of this woꝛlde wolde oft thynke on this how
al this woꝛlde shal passe and dꝛawe to an ende/ and how
al wycked loue shal be harde punysshed. they sholde wi-
thin shor tyme loth al woꝛldly lustes þy they now most
lyke/ & they sholde lyfte vp her herte for to loue god/ and
they wolde bespyse & craueple how they myght be re-
fourmed to his lyknes or they passe hens.

Apoc.
12.

How louers of this woꝛlde vnable hem in dyuers
maners to the refourmyng of her owne soule/

Capitulum/

rb.

But now sayth some of hem thus. I wolde sayne
loue god & be a good man. & forsaꝛke þy loue of the
woꝛlde yf that I myght/ but I haue no grace thereto. If
I had the same grace that a good man hath I sholde do
as he dooth/ But for I haue it not. therfore I maye not
& so it is not to me to wyte but I am excused/ vnto thys
me sayth Iohñ dooth it is as they saye þy they haue no grace

and therfore they lyen styl in her synne & maye not clyse
out. But that auayleth hem not a peny god. for it is her
owne defawte. They vnable hem by dyuers wayes so
moche that the lyght of grace maye not shyne to hem ne
rest in her hertes. For some are so stowarde þ they wol
no grace haue: ne they wol no gode men be. For they wo
te well that yf they sholde be good men they must nedes
forbere the grete lpyng & the luste of this worlde that
they haue in erthly thynges / & þ they wol not. For hē ch
ken it is so swete þ they wol not forgo it. And also they
must nedes take werkes of penance. As in fastyng. wa
kyng: prayeng / & many other good dedes doyng. In cha
stysyng of theyr flesch & withdraynyng of theyr fleschly
wyl. & þ maye they not do. For it is made so sharpe and
so dredful to her thyngyng that they vnggen & lothen for
to thynke vpon it / and so cowardly & wretchedly dwel
they stelle in her synne. Some wolde haue grace as a le
myth and begynnen to able hem therto. but her wyl is
wonder weake. For allone as ony styryng of synne co
myth though it be contrary to the byddyng of god. they
falle anone therto / for they are so bounde thozugh cust
me by oftfallyng and ofte assentynge to synne before þ
hem thynke it impossyble for to a penytonde it / & soo sepe
ned her dñes of perfourmyng weakeþ her wyl. & imp
pyth it downe aþ. Some also felen styryng of grace. as
whan they haue bytyng of conspēce for her euyllyuyn
ge. & that they sholde leue it. But that is so paynful to hē
& heuy that they wol not suffre it ne abyde it: but they fle
therfro & forpete it yf they may so set forth that they seke
lpyng and comferte outward in flythly creatures.
so that they sholde not fele this bytyng of conspēce
with in her soule. And moze ouer some men are so blyu

be & so bestly that they wene there is none other lyfe but
 this. ne þ there is no soule other than a beest / & þ þ soule
 of a man depeth with þ body as þ soule of a beest / & ther
 fore they saye: Ete we. drynke we. & make we merry here
 for of this lyfe we ben spker: we see none other heuen /
 Sothly suche are some wretches that sayen thus in her
 hertes / though they saye it not with her mouth / Of the
 whiche men the prophete sayth thus / Dixit incipies in
 corde suo no est deus / That is / þ vnwyle man sayd in
 his herte: there is noo god / This vnwyle man is every
 wretchyn man that lyueth & loveth synne. and cheseth þ
 loue of this worlde as rest of his soule: he sayth there is
 no god / not with his mouth. for he wol speke of hym so
 tyne whan he fareth wel fleschly as it were in reueren
 ce whan he sayth blessed be god / Sometyne in dyspote
 whan he is angry ayenst god oꝝ his euen crysten. & swe
 reth by his blessed body oꝝ any of his membres / But he
 sayth i his thought þ there is no god / & that is eyther for
 he weneth þ god seeth not his synne. oꝝ that he will not
 punyssh it so harte as holy wyrtte sayth / oꝝ that he wol
 foryeue hym þ synne though he see it not / oꝝ elles þ there
 that no crysten man be dāpned do he neuer so euyl / Oꝝ
 elles yf he fast our lady fast. oꝝ saye euery daye a certeyn
 oꝝ plon / oꝝ here euery day ii. masses oꝝ iii. oꝝ do a certeyn
 bodely dede as it were in worschyp of god. he shall neuer
 go to helle do he neuer somoche synne though he forsake
 it not / this man sayth in his herte that there is no god /
 But he is vnwyle as þ prophete sayth / For he shall fele
 & synde in payne þ he is a god whom he forgate and let
 nought by / but sette by the wele of the worlde as the pro
 phete sayth / Sola veratio dabit intellectū auditur /
 That is: Only payne shal yeue vnderstandyng / For

13.

J. xx
viii.

p. 1

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he that knowyth not this here ne wol not knowe it: that
wel knowe it whan he is in payne.

A lpeyl consyle ho we louers of this worlde sholde do
pif they wol be refoutmed in her soule byfore her patty
ge hens/ Capit

A hyle men though they wote wel that they arne
out of grace & in dedely synne they haue no care
ne loze we ne thought therfore. But they make fleschly
myght & worldly solace as moche as they maye/ And the
fetter they ben fro grace þe moze myght they make/ & per
chance some holden hem wel payd þe they haue no grace
þe they maye as it were the moze fully & freely folow þe ly
kyng of fleschly lustes. as though god were a slepe & my
ght not see hem/ And this is one of the moost defawte þe
maye be/ And thus by her owne forwardnes they stop
the lyght of grace fro her owne soule þe it maye not reste
therin/ the whiche grace in as moche as in it is shyneth
to al ghostly creatures redy for to encre in there it is re
ceyued: as þe sonne shyneth ouer al creatures bodely the
re it is not letted/ th^e sayth saynt Johⁿ i þe ghospel. Lux
in tenebris lucet & tenebre ea non cōprehenderūt/ That
is/ the lyght of grace shyneth in derkenes/ that is to mē
nes herres that are derke thorough synne/ But the derke
nesse taketh it not/ That is thyle blynde herres receyue
not þe gracious lyght. ne haue not the profyte of it: But
tyght as a blynde man is vmblypped with the lyght of
þe sonne whan he stōdeth therein. & yet seeth it not. ne ha
th no profyte therof for to go therby/ tyght so ghostly a
soule blynded with dedely synne is al vmblypped with
this ghostly lyght. and yet he is neuer the better for he is

blynded and wol not see ne knowe his blyndenesse And
 þis one of the moost lettyng of grace. that a wretched
 man wol not be a knowe of his owne blyndnesse for þat
 he of hymself or elles þat he knowe it he chargeth not. but
 makyth myyth & game as he were ouer al syker. Therfo
 re vnto al thysle men that are thus blynded and bofide
 with the loue of this worlde. & are fowle forshape fro þ
 saythene of man. I sape & counsele that they thynke on
 her soule. & þat they able hem vnto grace almoche as they
 may. and that may they do vpon this wyse þat they
 wol. Whan that they fele hemself out of grace & ouerlapp
 ed with dedely synne: then that they thynke what mys
 cheff & what peryll it is to hem for to be put out of grace
 & departed fro god as they ben. For there is no thyng
 that holdeth hem fro the pytte of helle that they nesholde
 ryght soone falle therin but a bare spynge chrede of this
 bodely lyfe wherby they hange. what lyghtlyer may be
 lost than a spynge chrede maye be broken in two. For
 were the bryth stopped in her body: & that maye lyghtly
 falle. her soule shal passe forth & anone be in helle with
 oute ende. And þat they wolde thynke thus they sholde
 quake & shake for drede of the ryghtful domes of god. &
 of the herde pumpshynge of synne. & they sholde make
 sorow & moorne for her synne and for lackynge of grace.
 and then sholde they crye & pray þat they myght haue gra
 ce. & þat they dede thus thenne sholde grace falle in & put
 out decknesse & hardnes of herte and wepnes of wyl.
 and geue hem myght & strengthe for to forsake the fals
 loue of this worlde asmoche as is dedely synne. For the
 re is no soule soo ferre fro god though wekydnesse of
 wyl in dedely synne. I outtake none that lyueth in this
 body of synne that he ne may though grace be rygher &

refourmed to clenness of luyng. yf he woll bowe his
 wyl to god with mekenesse for to amende his lyfe. & here
 ly are grace & foryeuenes of hym / & excuse our lord / &
 fully accuse hymself / for holy wyrt sayth. Nolo mortē
 pccōis sed magis ut cōuertat et uiuat / That is. Our
 lord sayth: I wol not þe dethe of a synner but I wol mo
 re þe be toynd to me alpye / for our lord wol that the
 moost frowarde man þe lyuech forshapen thorough synne
 yf he towe his wyl & aske grace that he be refourmed to
 his lyknesse /

¶ That refourmyng in fapth & in felyng may not soode
 ly be gotten by grace & moche bodely & ghostly traueyle i
 lengthe of tyme: Caplm

¶ His refourmyng is in fapth as I haue before sa
 yd þe lyghly may be had / But after this comyth
 refourmyng in fapth & in felyng that maye not lyght
 ly begote but thorough longe traueyle & moche besynesse /
 for refourmyng in fapth in comyn to al chosen soules
 though they ben in the lowest degree of charyte / But re
 fourmyng in felyng is specpally of thysse soules þe may
 come to the state of perfectyon & that maye not soodep
 ly be had. but after grete plente of grace & moche ghost
 ly traueyle a soule maye come therio / and that is whan
 he is fyrste helpd of his ghostly syknes / and whan al byt
 ter passyons & fleschly lustes & other olde felynges arne
 byence oure of the herte with fyre of desyre & newe grac
 ous felynges arne broughte inne with byennynge loue
 & ghostly lyght / These ryght ryghte hygheth a soule to
 perfectyon and to refourmyng in felyng /

¶ For soth it is. ryght as a man that is broughte nye to
 dech thorough bodely syknesse though he receyue a medi
 cyne by the whiche he is restored and soker of his lyfe /

he maye not therfore anone tyme vp and go to werke as
 an houle maye for the feblenes of his body holdeth hym
 downe that he muste abyde a good whyle and kepe hym
 wel with medicynes. and dyete hym by mesure after p
 techynge of a leche tyl he maye fully recouer bodely hele
 Ryght so ghostly. he that is brought to ghostly deeth tho
 rough dedely synne though he thorough medycyne of the
 sacrament of penance be restored to lyfe that he shal not
 be dampned/neuertheles he is not anone houle of all his
 passyons and of al his fleschly desyres ne able to contem
 placion/but hym behouyth abyde a grete whyle. and
 take good kepe of hymselfe / and rule hym so that he
 myght recouer ful hele of soule: for he shal languish a gre
 te whyle or that he be fully houle/ Neuertheles yf that he
 take medecynes of a good leche. & vse hem in tyme with
 mesure with dyscrecyon he shall moche the sooner be
 restored to his ghostly strength. and come to resourmyn
 ge in felynge/ For resourmynge in fapth is þe lowest sta
 te of al cholen soules/ for byneth þe myght they not well
 be/ But resourmynge in felyng is the hyest state in this
 lyfe that the soule maye come to But fro the lowest to þe
 hyest maye not a soule sodenly styte no more than a mā
 that wol clymbe vpon a ladder hye and setteth his fote
 vpon the lowest stele maye at the nexte flect vp to þe hyest
 But hym behoueth go by processe one after another tyl
 he maye come to the ouerest/ Ryght so it is ghostly. noo
 man is made sodenly souereyne in grace: but thorough
 longe exercyse and styte werkyng of a soule maye come
 therto/ namly whan he helpyth and techyth a wretched
 soule in whome al grace lyeth/ For without special hel
 pe and Inwardly techynge of hym maye noo soule co
 me therto.

The cause why so fewe soules in rewarde of þe multitude of other comen to this resouring in fayth & in felynge. Caplm

But now sayst thou/ Syth our lord is so curteys of his goodnes. & of his gracypous petyes so free/ wonder it is then that so fewe soules as it semyth in rewarde of the mulcitude of other maye come to this resourmyng in felynge/ It semyth þe he were dangerous & that is not sothe/ or that he toke no rewarde of his treasures. the whiche by takyng of fayth are become his seruantes/ Unto this I may answer & saye as me thyng keth. that one enchele is this/ Many that are resourmed in fayth letten not her hertes for to profyte in grace. ne for to seke none hyer estate of good lyuynge though helpe traueple in prayng a thyngyng. and other bodily & ghostly werkynge/ but hem thynke it ynough to hem to kepe hemselfe out of dedely synne. & for to stonde styll in that plyght as they are in/ For they saye that it is ynough to hem for to be saaf and haue the leest degre in heuen/ They wol couepte no more/ Thus perchaunce dooth some of the chosensoules that leden in the world acceptlyse/ and that is lytyl wonder of hem/ For they are so occupped with worldly helynesse that nedeth for to be done that they maye not fully sette her hertes for to profyte in ghostly werkynge/ And neuertheles it is peccyllous to hem. for they falle out al daye/ and are now up. & now downe. & maye not come to the stablenes of gode lyuynge. Neuertheles they are somwhat excusable for her assaite of lyuynge/ But other men & wymmen þe are free fro worldly helynesse yf they woll & maye haue her nedeful sustynauce without grete bodily helynes I pertyally as celyppous men & wymmen may that byn

den hemselfe to the state of perfeccion by takynge of religion. and other men also in secular state that haue moche reason in grete kyndly wyte. & myght yf they wolde dyspose hem there to come to moche grace/ These men are moze to blame. for they stode stille as they were yde & wol not proufite in grace. ne in no ferder sekynge for to come to the loue and the knowyng of god/ For sothly it is peryllous to a soule that is reformed oonly in sayth and wol no moze seke profyte. ne geue hym bespy to ghostly traueple/ for he maye so lyghly lese that he hath and falle apen to dedely synne. For a soule may not stonde still alwaye in one state whyle that it is in the flesche/ For it is eyther prosperinge in grace or peyryng in synne For it fareth by hym as it dooth by a man that were dya we out of a pytte. & whan he were by he wolde no ferder go than y pyttes byrke/ Sothly he were a moche foole for a lytyl puste of wynde or air vnwarly styryng of hym selfe shoulde soone caste hym downe apen ways than he was byfore/ Neuertheles yf he fle fro y byrke as ferre as he maye & go forth on the erthe. then though there come a grete storme he is the moze spker. for he falleth not in the pytte/ Ryght so ghostly. he that is dya wen out of y pytte of synne thorough the reformation of saythe/ and whan he is out of dedely synne he thynketh hymselfe spker ynough / And therfore he wol not proufite but holde hym stille as he is by the pytys byrke as nere as he maye sothely he is not wyle / For atte the leest temptacyon of hys enemye or of hys flesche he falleth in to synne apen/ But neuerthelesse yf he fle fro the pytte. that is yf he sete his herte fully for to com to moze grace. and for to traueple bespy howe he maye come therto. & geue hym hely to prayeng. thynkyng & other

cause they ben heuy and an
 cumberce. as if they had
 ben hynozen hemself
 for they sette her per
 to they make an ende in
 her none ende is. For why
 in her begynnyng are go
 thynges ledyng a soule co
 that saych his perfeccyon i
 werke that he felych in
 to god. and he woll no fei
 hynozeth hymselfe gret
 appetyse is euer in ly
 the daye as moche of
 Dailles of the craft be
 of dailles of an euyl
 the thine it is soch y
 and is moost souerayn
 hardell for to come
 most penytable and
 for thowp per for
 the benefites of it thac
 are they dulle
 the north is custos
 whether
 they are ful go
 that they
 whostip
 mean
 they
 and

good werkes doynge/though grete tēptaciōns cōse ayen
the hētefully chōtlyghly to dedely synne ayen/ And
sochly it is wōder to me ꝑ lythē grace is so good & so pro
fyttable why a mā whā he hath but a lytyl therof yē so ly
tyl ꝑ he myȝt no lesse haue ꝑ he wol say ho/ ꝑ wol no mo
re of this/ for ꝑ haue ynough/ Whan ꝑ se a worldly mā
though he haue of worldly good moche more than hym
nedyth/ yet he wol neuer saye hoo/ ꝑ haue ynough ꝑ wol
no more of this/ But he wol coueyte more & more: & tra
ueyle all his wyttis and his myghtes/ And neuer woll
stynce of his coueytyle tyl he maye haue no more/ Whō
che more thenne sholde a chōsen soule coueyte ghostely
good ꝑ is euerlastyng & makyth a soule blesyd/ And he
neuer sholde cease of his coueytyng yf he dyde wel. gete
whac he gete myght/ For he ꝑ most coueyteth most shal
haue/ And sochly yf he dyde ch^o he sholde profyte & were
in grace gredly/

me though it be for a skillful cause. they ben heuy and an-
gry. and haue troublynge of consyence. as yf they had
done a grete dedely synne. Thyle men byndzen hemself
somwhat fro felyng of moze grace. for they sette her per-
feycyon in a bodely werke. and so they make an ende in
the myddes of the waye where none ende is/ For why
bodely customes that men vse in her begynnynge are go-
od/ but they are but meanes & wayes ledynge a soule to
perfeccyon/ And therfore he that sayth his perfeccyon is
a bodely werke or in a ghostly werke that he felyth in
begynnynge of his toznyng to god. and he woll no fer-
der seke but euer rest therin. he byndzeth hymselfe gre-
tly/ For it is a symple crafte that a prentysse is euer in ly-
ke wyse in/ and that can on the fyrste daye as moche of
it as he can thyrty wynter after/ Or elles yf the crafte be
good and subtyl he is of a dulle wyte or elles of an euyl
wyl that profyeth not therin/ But thenne it is lothly
of al craftes that are. the scruple of god is moost souerey-
ne & the moost subtyl: the hyghest & hardest for to come
to the perfeccyon of it/ And also it moost profytable and
moost of wyunnyng to hym that maye sochfastly perfor-
me it/ And therfore it semyth that the prentises of it that
are euer plykester forth in lernynge eyther are they dulle
wytted or elles euyl wylled/ I repyue not thyle custo-
mes that men vse in the state of begynnynge whether
they ben bodely or ghostly/ for I say that they are ful go-
od & spedfull for hem for to vse/ But I wolde that they
helde hem not but as a waye & an entre towarde ghostly
felynge. and that they vled hem as a couenable meane
to a better come/ and that they in vlyng of hem couey-
red after better/ And theise yf better come that were mo-
re ghostly and moze drawynge in the thought fro flesh

lynes & fro the sensualyte & vayne ymagynacion. yf that
 shoulde be letted by cause of her customes & they leue then
 her custome whan it maye be lefte without scaunder or
 displease of other. and folowe that they fele / But yf ney-
 ther lette other then that they vse bothe yf they maye. I
 meane not of customes nedeful thozugh bonde of lawe
 or of rule or of penaunce / but of other wylfully taken /
 Thus rechech vs the prophete in the sawter sayeng ch⁹
 Benediccionem dabit legislatoz ibunt de virtute
 in virtutem videbitur deus deoz in syon / That is: So
 chly the bypnger of the lawe shal yeue blessing they shal
 go fro vertue in to vertue / and god of goddys shal be see
 in syon / The bypnger of the lawe. that is our lord Je-
 su cryst shal yeue his blessinge / That is: He shal yeue
 hys grace to his chosen soules. callinge hem fro synne
 and ryghtyng hem by good werkes to his lykenesse /
 thozugh whiche grace they shall proufye and were fro
 vertue to vertue tyll they come to syon / that is tyll they
 come to contemplacyn / in the whiche they shal see god
 of goddys. That is: They shal see wel that there is not
 but one god /

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 iii.

How that without moche bodely & ghostly besynes &
 without moche grace & mekenesse soules may not be re-
 fourmed in felynge / ne kepe therein after they come ther
 to / Capl'm

xx

How sayest thou. Syn it is so that refourmyng
 in fapche is so lowe and so peryllous for to rest in
 by cause of dzeade of fallynge agayne / And refourmyng
 in felynge is so hyghe and so lyker / who so myghte com-
 me ther to. Thenne couyest thou for to wyte what ma-
 nere traueple were moost spedful for to vse / by the whiche

the a man myght proufite in. and come thereto. Or yf
there were ony certayne traueyle or special dede by the
whiche a man myght come to that grace and that refo
rmyng in felynge/ As vnto this I saye thus/ Thou
worest wel that what man or woman wol dyspose hym
for to come to clennesse of herte and to felynge of grace
hym behoueth haue moche traueyle and grete syghyng
ge in wyl and in werke lastyngly agaynste wyched sy
rnynges of al the hede synnes/ Not oonly agaynste pryde
or Enuye but agaynst al other with al the synnes that co
men oute of theyn/ as I haue sayde befoze in the fyrste
wytyng. for why/ Dallous and fleschly desyres lette
the clennesse of the herte and pees in consyence/ And
hym behoueth also for to traueyle for to gete al vertues
Not oonly chastyete and abstinence/ but also pacyence
and myldenesse/ charite and mekenesse and al the other
And this maye not be doon by one maner of werke/ but
by dyuerse werkes and many after sundry dysposy
sions of men/ As nowe prayenge: nowe thynkyng now
wozchyng some good werkes/ nowe assaenge theyn
selfe in dyuers wyle/ In hunger: in thurst: in colde: in
sufferyng of shame and dyspyte yf nede be/ And in other
bodely dyscase for loue of vertue and sothfastnesse/
This knowest thou wel/ for this redest thou in euery bo
ke that techeth of good luyng/ Thus sayth euery mā
that wol styre mennes soules to the loue of god/ And so
it semyth that there is no special traueyle ne certeyn de
de thozugh whiche oonly a soule myght come to þ grace
but pryncypally thozugh grace of our lord Ihesu. & by
many dedes & grete in al þ he maye done. & yet al this is ly
tyl ynough/ And one skyle maye be this. for lich our lord
de Ihu hymself is special mapster of this crafte: & he is

Special leche of ghostly syknes: for without hymn al is no
 ight. it is therfore resonable that after that he techeþ &
 styreth so a man folow and werke. But he is a simple
 mayster that can not teche his dysciple whyle he is i ler-
 nyng but euer one lesson. & he is an vnwysle leche that
 by one medecyne wol hele al sores. Therefore our lord
 Ihesu that is so wysle & so good for to shewe his wysdom
 & his goodnes he techeþ dyuers lessons to his dysciples
 after þe they profyte in her lernynge. & penech to dyuers
 soules sere & dyuers medycynes after the felynge of her
 syknes. Also another skyle is this: If there were ony
 certayne dede by the whiche a soule myghte come to the
 persyte loue of god then sholde a man wene that he my-
 ght come therto by his owne werke & thorough his owne
 traueyle as a marchaunt comyth to his mede by his ow-
 ne traueyle only & by his owne werke. Nay it is not so
 ghostly in the loue of god. For he that wol serue god wy-
 sely & come to persyte loue of god. he shal coueyte to ha-
 ue none other mede but hymn only. But then for to ha-
 ue hymn may no creature deserue only by his owne tra-
 ueyle. For though a man myght traueyle as moche bo-
 dely & ghostly as al creatures that euer were myghte he
 myght not deserue only by his werkes for to haue god
 to his mede: for he is souereyn blyss & endles goodnes
 & passyth without cōparyson al mēnes desertes. & ther-
 fore he may not be gotē by no mannes special werkes
 as bodely mede may. For he is free and penyth hymselfe
 wher he wol. & whan he wol. neyther for this ne for þe
 this tyme ne after þe tyme. For though a soule worche
 all þe can & may al hys lyfe tyme. Persyte loue of Ihe-
 su shall he neuer haue tyll oure lord Ihesu woll free-
 ly geue it. Nevertheless on that other syde I saye also I

hope he petyth it not but yf a man worche & traueyle al
that he can & maye .ye tyll hym thynke he maye no mo
re/oz elles be in ful wytherto yf he myght/ And so it se
myth yf neyther grace only without ful worchynge of
a soule that in it is/ ne worchynge alone without grace
byngeth a soule to the refourmyng in felyng/ yf whi
che refourmyng stonderh in perfyte loue & charite/ But
that one joyned to that other/ that is grace Joyned to
worchynge byngeth in to a soule the blessed felyng of
perfyte loue/ the whiche grace may not restfully but on
meke soules yf ben ful of yf drede of god/ Therefore maye
I saye: he yf hath no mekenes ne dooth his besynes may
not come to this refourmyng in felyng/ He hath not ful
mekenes yf can not fele of hymselfe sochfastly as he is/
As thus/ He that dooth al the good dedes that he can/ as
in fastyng: wakyng: wecryng of the heyre. & al other suf
feryng of bodely penaunce /oz dooth al yf outwarde wer
kes of mercy to his euen crysten: oz elles Inwarde/ as
prayenge: weppng: syghyng/ & thynkyng yf he rest euer
in hem & leue somoche to hem: & rewardeh hem so gree
ly in his owne syght yf he presumyth of his owne deser
tes. and thynketh hymselfe euer ryche & good holf & ver
tuous/ sochly as longe as he felyth thus he is not meke y
nough/ He though he say oz thynke yf al that he dooth is
of goddis yest & not of hymself. he is not yet meke ynou
gh for he maye not yet make hymself yet naked of al his
good dedes/ ne make hym pooze sochfastly in spyryte/ ne
fele hymselfe nought as he is/ And sochly vntyll a soule
can fele ably thozugh grace nought hymself. and baren
hym fro all the good dedes that he dooth thozugh behol
dyng of sochfastnes of Ihesu he is not perfyte meke/
For what is mekenes but sochfastnes/ Sochly nought

elles/ And therfore he that thorough grace maye see Jhesu
su howe that he dooth all/ And hymselfe dooth ryghte
noughte but suffreth Jhesu worche in hym what hym
lyketh. he is meke/ But this is ful harde And as it were
Impossyble. and vnreasonable to a man that worteth
al by mannes reason. and seeth no fether for to doo ma
ny good dedes. and thenne for to ar rette alle to Jhesu. &
lette hymselfe at noughte/ Neuertheles who soo myghte
haue a ghostly syghte of soch fastnes hym sholdes chynke
it ful true and full reasonable for to doo soo / And soch ly
he that hath this syghte shal neuer do the lesse/ but he sh
al be styred for to traueyle bodely & ghostly moche y^{mo}
ze & with y^h better wyl/ And this may be one cause why
some men perauenture swinke & sweete & ppe her wret
chyd body with outragpous penaunce all her lyfe tyme
& are euer sayeng oulsons & sawters & many other bedes
& yet maye they not come to the ghostly felyng of the lo
ue of god as it semyth that some done in shorte tyme wi
th lesse payne. for they haue not that mekenesse that I
spake of Also on tha other syde I saye he that dooth not
his besynnelle that chynketh thus. wherto sholde I tra
ueyle/ wherto sholde I praye or chynke wake or faste/ or
ony other bodely penaunce do for to come to suche gra
ce sythen it may not be gotten ne had but oonly of y^h free
pette of Jhu/ Therfore I woll abyde in fleschlynes as I
am. & ryght nought do of suche werkis bodely ne ghost
ly vncl he yue it/ For yf he woll yue it. he asketh noo
woychynge of me whatso that I do. & how lptyl y^h I do I
shal haue it/ And yf he wol not yue it. traueyle I neuer
so fast therfore I gete it neuer the sooner/ He y^h sayth ch
may not come to this refourmyng. for he dea wyth hym
selfe wylfully to yolence of fleschhed; & vnableth hym to

the yeste of grace in asmoche as he putteth fro hym both
 Inwarde werkyng that stondeth in lastyng desyre &
 in longyng to Jhesu & ourwarde werkyng by traueple
 of his body in ourwarde dedes. soo maye he not haue it/
 therfore I saie he that hath no true mekenes ne ful here
 ly besynes othes in warde ofly by grete seruour & lastyng
 ge desyre & bespe prayer & thought in god. or elles bothe
 Inwarde & ourwarde. may he not come to this ghosly
 refourmyng of his ymage/

In entree howe a soule shal haue her in menyn
 ge and worchyng that woll come to this refour
 myng by ensample of appygyne goryng to Jhe
 rusalem. And of two maner of mekenes/

Neuertheles for thou couepest for to haue some
 maner worchyng by the whiche thou myghte
 rather nyghen to that refourmyng/ I shall saie as me
 thynketh by the grace of our lord Jhesu the shortest & p
 reddest helpe that I knowe in this werchyng/ And how
 that shal be I shall telle the by an ensample of a good py
 gryme vpon this wyse/ There was a man that wolde
 go to Jerusale. And for he knewe not the waye he came
 to a nether man & he hoped knewe the waye better thy
 der. and asked whyder he myghte come to that cyte/ that
 oher man sayd to hym that he myghte not come thyder
 without grete displease and moche traueple/ For the wa
 ye is longe and peryllous and full of grete theues & robo
 bers/ and many oher leysynges there ben that fallen to
 a man in the goryng/ And also there are many sere way
 es as it semyth ledyng thyder warde/ But me all daye
 are clayne and dyspoyled and maye not come to that
 place that they coueysten/ Neuerthelesse there is one

waye the whiche who so taketh it & holdeth it he wol un-
 dertake that he sholde come to that cite of Iherusalem. &
 he sholde nether lese his lyf. ne be slayne ne bere for it a wo-
 te he sholde ofte be robbed & cruelly bete & suffer moche dy-
 seise in the goynge. but his lyf sholde be saaf. / Thenne
 sayd the pylgryme / So that I maye haue my lyf saaf &
 come to that place that I coueyte to. I charge not what
 my schyfe I suffer in goynge. / And therfore say me what
 thou woldest & sothly I behote the for to do after the. / That
 other man answereth & sayth thus / Lo I sette þin þe ry-
 ght waye. / This is the waye. And that thou kepe the ler-
 nyng that I teche þe / what so thou herest seest o: felyst
 that sholde lette the in the waye abyde not with it wyl-
 fully / cary not for it wylfully. beholde it not: lyke it not /
 drede it not / but euer go forth in thy waye. & thynke that
 thou woldest be at Iherusalem / for that thou coueyst.
 & that thou desyrest. & nought elles but that. And yf men
 robbe the & dyspoyle the. bete the: scorne the: pspyle þe /
 streyue not ayeen yf thou woldest haue thy lyf / but holde þe
 with the harme þe thou hast. & go forth as nought were.
 þe thou take no more harme And also yf men wol cary þe
 with tales. & fede þe with leynge for to drawe þe to my-
 ches: & for to leue thy pylgrymage: make a deefere & an-
 swere not ayeen / & saye nought elles but that thou wol-
 dest be at Iherusalem / And yf men profer þe pestes & wol
 make the ryche with worldly good. sente not to þe thin-
 ke euer on Iherusalem / And yf thou wol holde this way
 & do that I haue sayd. I undertake thy lyf þe thou shalt
 not be slayne. but thou shalt come to þe place þe thou cou-
 ueytest to. / O hostly to our purpose: Iherusalem is almo-
 ste for to save. as a syght of peas / & betokeneth contem-
 placyon in petyte loue of god / For contemplacyon is.

nought elles but a syght of god whiche is verp pees /
 Then yf thou coueyte for to come to this blessed syght
 of verp pees. & be a true y pilgryme to Jhesu warde. tho
 ugh it be so þat I were neuer there: neuertheles as fer for
 as I can I shal set þy in þy waye thyder warde / The be
 gynnynge of þy hygh waye in þy whiche thou shalt go / is
 resourmyng in fayth grounded mekely in þy fayth & in þy
 lawes of holy chyryche as I haue sayd before / For trul
 lykerly though thou haue syfied here before. yf thou be
 now resourmed by the sacrament of penance after þy la
 we of holy chyryche þy thou art in þy ryght way / Now the
 syth þy thou arte in þy lyker way yf thou wol speke in thy
 goyng & make good Jounayes. þy behoueth to holde thi
 se ii. thynges ofte in thy mynde. meknes & loue: & þis. I
 am nought I haue nouzt. I coueyte nought but one /
 Thou shalt haue þy meanynge of thysle wordes i thynt en
 tent & in habyte of thy soule lastyngly though thou haue
 hem not euer specyally in thy thought. for þy neberth not.
 Mekenes sayth. I am nought I haue nouzt / Loue say
 th I coueyte nought but one: & þis Jhesu / Thysle two strē
 ges wel festned with þy mynde of Jhesu makyth good a
 corde in þy harpe of the soule whan they ben craftly to w
 ched with þy synger of reason / For þy lower thou smytes
 ypo þy one þy hyer so wnech þy other / The lesse thou felyst
 þy thou art or þy thou hast of thyself thozugh meknes / þy
 more thou coueytest for to haue of Jhesu in desyre of loue
 I mene not only of þy meknes þy a soule felyth in þy syght
 of his owne syfie for frelnes & wretchydnes of this lyfe
 or of þy wretchydnes of his euencystē / For though this
 meknes be sothfast & medycynable. neuertheles it is
 boystous & fleschly as in regarde not clene ne softe ne lo
 uely / But I meane also this meknes þy the soule felyth
 thozugh grace in syght & beholdyng of þy endles beyng.

of thyne owne herte / For it fareth by werkes & by desyre
 as it dooth by styckes & by a fyre / For the more styckes
 are layed to þe fyre: the gretter is the fyre. Ryght so þe mo
 re dyuers ghostly workynge þe a man hache in his thou
 ght for to kepe hole his desyre: þe myghter & more bren
 nyng shal his desyre be to god And therfore loke wysely
 what werke thou canst beste do. & þe moost helpyth for to
 saue hole this desyre to Jhu if thou be free & art not boi
 de but vnder þe compyn lawe. & þe do / Bynde þe not to wyl
 full customes vncchaigably that sholde lette þe freedom
 of thyne herte for to loue Jhu if grace wolde vspyte þe spe
 cially / For I shal tel the whiche customes are euer gode
 & nedeful to be kept / Loo suche custome is euer good to
 holde þe stondesth in getyng of vertue & lettynge of synne. &
 þe custome sholde neuer be leste / for thou shal euer be me
 ke: pacyent. sobre & chaste if thou wel do. & so of al other
 vertues But the custome of a nother thyng þe letteth a
 better is gode for to leue whan tyme is there a man may
 As thus. If a man haue in custome for to saue thy man
 ny beedes / or for to thynke this maner of thought thus
 long time / or for to wake or knele thus long or ony other
 suche bodely dede. this custome is for to leue somtyme
 whan resonable cause letteth or elles if more grace comi
 th otherwyle /

¶ Of tarynges & tēptacions þe soules fele by her ghost
 ly enemyes in her ghostly knowynge & goyng to Jhu. &
 of remedies apenst hem) Caplm

Now art thou in þe way & woost how thou shalt
 go Now beware of enemyes þe wol be hely for to
 lette þe if they maye / for her entente is for to putte out of
 thyne herte that desyre and þe longynge that thou hast to
 the loue of Jhu & for to dyspue the home apen to þe loue of
 worldly vanpte / for there is no thyng that greueth hem

so moche. These enemies are principally fleshly desires & vayne desires & rulen out of thy heart though corruption of thy fleshly kinde & wolde lette thy desire of the loue of god that they myght fully & restfully occupie thy heart. These are thy next enemies. Also other enemies there are/as vncleane spirytes that are hely with sleghthes & wyles for to dysceyue the. But one remedye shalt thou haue that I sayd before. What so it be & they saye to we hem not but holde forth thy waye & onely desire & loue of Ihu. Answer euer thus. I am nought I haue nought I coueyte nought but onely the loue of our lord Ihu. If thy enemies saye to the spake thus by spyrynges in herte & thou art not shypuen aryght. or there is some olde synne hyd in thy heart & thou knowest not ne neuer were shypuen aryght. And therfore thou must towe home ayen & leue thy desire & goo shypue & better. Crouenot this sayeng for it is fals/ for thou art shynue trust lykely. and & thou art in & waye & & nedech nomore cansakyng of shypue for that & it passyd. Holde forth thy waye & thynke on Ihu. Also yf they saye that thou art not worthy to haue & loue of god. wherto shalt thou couete that thou mayst not haue: we art not worthy thereto. Croue hem not but go forth & saye thus. Not for I am worthy but for I am vnworthy. therfore wolde I loue god. For yf I had it. & sholde make me worthy. And sythen I was made thereto though I sholde neuer haue it yet wol I coueyte it/ and therfore wol I praye & thynke that I myght gete it. And then yf thy enemies see & thou begynnest to were bolde & wel wylled to thy werke they begyn to were aserde of the. Neuertheles they wol not cease of carpenge the whan they maye as longe as thou art goynge in the waye/ what with drede & manaspyng on that one syde. what with flaterynge and fals

pleysyng on þ other syde for to make þ breke thy purpose
 & tozue home aþen they wol lape thus. If thou holde for
 thy thy desyre to Ihesu so fully trauelyng as thou begyn-
 nest. thou shalt falle in to syknes oꝝ in to fantasyes oꝝ in
 to frenesyes as thou seest þ some doñ. ¶ D; thou shalt fal
 in to pouertee & bodely myscheyf. & no man shal wel hel-
 pe the. ¶ D; thou myght falle in to priue temptacions of
 the fende that thou shalt not helpe thyself for it is won-
 der peryllous to any man for to yue hym fully to the lo-
 ue of god & leue all the worlde. & no thyng couerte but
 oonly the loue of hym. for so many perpylles maye falle þ
 a man knoweth not of. And therfore tozue home aþen &
 leue this desyre for thou shal neuer byyngge is to the ende
 and do as other worldy men done.

Thus layen thyñ enmyes. but to we hē not / but hol-
 de for thy desyre / & lape not elles but thou woldest haue
 Ihesu & be at Ihesu. And yf they perceyue then thy wyl
 so stronge þ thou wolt not spare for synne ne for syknes
 for fantasyes ne for frenesyes. for dowtes ne for dzedes
 of ghostly tēptacions / for myscheyfne for pouerte / for
 lyfe ne for dech. but euer forth thou wolt with one thyn-
 ge / & no thyng but one. & make deef ere to hem as thou
 gh thou herde hem not. & holdest the for the styfly in thy
 prayer & in thyñ other ghostly werkis without stynny-
 ge with dyscrepon after couleyle of thy souereyne oꝝ of
 thy ghostly fader / then begyn they for to be wroche & to
 go a lytyneter the. Then they begyn for to robbe the &
 bete the & do the al the shame that they can / And that is
 whan they make that al the dedes þ thou doost þen they
 neuer so wel done are deuyed of other men as thyñ. & toz-
 ned in to the wors partye / And what so euer it be þ thou
 woldest haue done in helpe of thy body oꝝ of thy soule it
 shal be letted oꝝ hyndred by other men. so þ thou shalt be-

put fro thy wyl i al thyng þ thou shyfully coueytes. & al
this they doſt þ thou ſholdelt be ſtyzed to yze oz malẽcolp
oz euyl wyl apenſt thy n euencyſten/ But apẽſt al thyſe
dyleaſes & al other that thou may ſele vſe this remedye
Take Jhu in thy mynde & anger the no more with hem
Carpe not with hem. but thy nke on thy leſſe þ thou art
nought þ thou haſt nought thou may nouzt leſe of erthe
ly good thou coueyteſt nought but þ loue of Jhu & holde
fozch thy waye to Jhuſm wich thy occupacyon/ And ne
uertheles yf thou be carped ſom tyme thozugh freelte of
thyſelf wich ſuche vneales that fallen to thy bodely lyfe
thozugh euyl wyl of man oz malyce of the fende. aſſone
as thou may come apen to thyſelf leue of thy thy nkyng
of thy dyleaſe & go fozch to thy werke/ Abyde not longe
wich hem foz nyede of thy nemyes.

Of a general remedy apẽſt wyched ſpyrynges & payn
tul carpenes þ fallẽ to her hertes of þ fleſhe & of þ worl
de & of the fende/ Capl'm

And after this whan thyn enemyes ſee that thou
arte ſo wel wylled that thou arte not angry nor
heuy ne wrothe ne moche ſtyzed apenſt noo creature
foz oughthe that they maye doo oz ſpeke apenſt the. but
ſetteſt thy herte fully foz to ſuffre all that maye falle. ea
ſe oz vneale: prayſynge oz lackynge. and that thou wolt
charge noo thy nge wich that that thou myghthe kepe thy
choughthe and thy deſyre hoole to the loue of god. thenne
are they moche abaſhed/ But thenne woll they aſſaye
the wich flaterynge and bayne plepſynge/ And that is
whan they by nge to the ſpyghthe of thy ſoule al thy good
dedes & vertues/ and bere vpon the that all men pray
ſen the and ſpeke good of thy holynes / and howe all
men loue the and woꝛſhypppe the foz thy holy lypynge/
Thus done thy nemyes that thou ſholdelt thy nke her

sayenge soth & haue delyte in this dayne Joye and reſte
the therin/ But yf thou do wel thou ſhalt holde al ſuche
Jangelynge falſed and flatterynge of thyn enemye that
profeteth the to drynke venym tempered with honye/
And therfore reſuſe it and ſaye thou wol not therof. but
thou wolde be at Jheruſalem/

Suche lettynge thou ſhalt ſele oꝛ elles other lyke. what
of thy fleſhe what of the worlde what of the ſende moo
than I maye reherce now/ For a man as longe as he
ſuffreth his thought wylfully renne aboute the worlde
in beholdynge of ſondry thynges he perceyueſe ſewe let
tynges: But aſſone as he drawyth al his thought & his
pernyng to one thyng oonly for to haue y. for to kno
we that: for to loue that/ and that is oonly Jheſu/ then
ſhal he wel ſele many paynful lettyngeſ for euery thyng
ge that he ſelyth & is not that y he coueyreth is lettynge
to hym/ Therefore I haue tolde the of ſome ſpecyally as
for example/ And ouermore I ſaye generally that what
ſtyrrynge that thou ſelyſt of thy fleſhe oꝛ of the ſende pley
ſaunte oꝛ paynful/ bytter oꝛ ſwete: lykynge oꝛ dyedful.
gladſom oꝛ ſorewful that wolde drawe downe thy tho
ught and thy deſyre fro the loue of Jheſu to worldly va
nyte. and lette vitterly thy ghosly coueyſe that thou ha
ſte to the loue of hym. and that thy herte ſholde be occu
pyed with that ſtyrrynge reſtyngly. ſette it at nought/ re
ceyue it not wylfully. carpe not therewith to longe/ But
yf it be of worldly thyng y behoueth nedes to be done to
thy ſelfe oꝛ to thyn euen cryſten. ſpede the ſoone of it. &
hrynge it to an ende y it hange not on thyn herte/ If it
be a nother thyng y nedeth not oꝛ elles it to wcheth not
the. charge it not. Jangyll not therewith. ne angre the
not dyede it not: lyke it not. but ſmyte out thyn herte rede
ly and ſaye thus I am nought I haue nought. Nought

I seke ne coneyte but the loue of Jhesu/ knyght chy cho
 ught to this desyre & strength it. & mayntene it with pray
 er & with other ghoslylly werkes that thou forgete it not:
 and it shal dede the in chy ryght waye & saue the fro al pe
 rilles. that though thou fele hem thou shalt not perishe
 And I hope that it shal bypnyge the to persyre loue of our
 lord Jhu/ neuer the less on that other spede I saye also/
 what werke or what styppnyge it be that maye helpe chy
 desyre strength it & nouryshe it. and make chy thoughte
 ferrest fro luste and mynde of the worlde more hole and
 hole & more bysyng to y loue of god whether it be pray
 er or chyng. styppnes or spekyng: redyng or heryn
 ge/ or sylpnes or comonyng: goyng or spytyng kepe it for
 the tyme & werche therein as longe as sauour lasteth/ If
 it be so y thou take cherysch mete & drynke & slepe as a
 pylgryme doth/ & kepe discrecion in chy wo:chyng after
 counseyle & ordynance of y souerayne. For haue he neuer
 so grete hast in his goyng/ yet he wol ete & drynke & sle
 pe. Do thou lyke wyse/ For though it let the one tyme. it
 shal forther the a nother tyme/

¶ Of an euyl daye & a good nyght what it meaneth/ &
 how y loue of the worlde is lykened to an euyl day: & the
 loue of god to a good nyght/ Capl'm cxliiii

¶ If thou wolt wyte then what this desyre is sothly
 y it is Jhu/ for he makyth this desyre in y & peryeth
 it y/ And he it is y desyryth i y/ & he it is y is desy
 red/ he is al & he doth al yf thou myght see hym/ Thou
 doost nought but suffrest hym wo:che in chy soule/ and
 assenysst to hym with grete gladnesse otherte y he wou
 che saue for to do so in the/ Thou arte nought elles but a
 resonable Instrument wher in y he wo:cheth/ And ther
 fore whan thou felest chy thoughte by to wechunge of his
 grace take up with desyre to Jhu with a myghty deuout

*In quoniam videretur quod dicitur in psalmo
 et in libro de regibus et in libro de iudiciis et in libro de
 regibus et in libro de iudiciis et in libro de regibus et in libro de iudiciis*

P. xlii.

I say.
28.

wyl for to please hy & loue hy. che thynke þ thou hast Jhu
 for he it is þ thou desyrest/ Beholde hy wel for he goth be
 fore þ not i botely lynes but vnseably by priue prest
 ce of his myght/ Therfore see hym ghostly yt thou may
 and fessen althp thought and thyn affeccyon to hym. &
 folowe hym where soo he gooth. for he shall lede the þ ry
 ght wape to Jhlm. that is the lyght of pees & concen
 placyon/ Thus prayed the prophete to the fader of heu
 lapyng thus/ Emitte lucē tuā & veritacē tuam. ipa me
 deduxerunt et adduxerunt in montem scā. cū et in ta
 bernacula tua. That is/ Fader of heuen sende out thy
 lyght and thy sochtfastnesse. þ is thy sonne Jhu / and he
 shall lede me by desyre in me to þ holy hyll and in to thy
 tabernacles. that is to the felynge of perfyte loue & hey
 ght in contēplacyon/ Of this desyre speketh the prophe
 te thus/ Memoriale cū in desiderio aie mee. Aia mea
 desyderauit te in nocte: sed spūs meus i pcor dīs meis
 That is: Lorde Jhesu the mynde of the is prynced in de
 syre of my soule/ For my soule hath desyred the in the ny
 ght. and my spyryte hath coueyted the in al thynges
 And why the prophete sayth he hath desyred god al in þ
 nyght as a tyme ful space by twy dayes two/ For whan
 one daye is ended a nother comyth not anone/ but fyrt
 comyth nyght & departeth the dayes somtyme longe &
 somtyme shorte/ and thenne after comyth a nother day
 The prophete meaned not ofly of this maner of nyght
 but he meaned a ghostly nyght/ Thou shalt vnderston
 de that there ben two dayes or two lyghtes/ The fyrste
 is a fals lyght. the secōde is a true lyght/ The fals lyght
 is the loue of this worlde that a man hath in hym selfe
 of corrupcyon of hys fleshe. The true lyght is the per
 fyte loue of Jhesu felvd thozugh grace in a mannes sou
 le. The loue of this worlde is a fals lyght/ For it passeth

a waie and lasteth not/and so it perfourmeth not that
that it behoteth/ This lpght behpght the sente to Adam
whan he styre hym to synne and sayd thus/ Aperiatur
oculi vestri et eritis sicut dii/ That is/your eyes shal be
openyd and ye shal be as goddys/ And he sayd sothe the
re for whan Adam had synned anone his inner eye was
sperred & ghosly lpght withdrowe. & his viter eye were
opened/ & he felc and sawe a new lpght of fleschly lpght
ge and wooldely loue that he sawe not befoze/ And soo
sawe he a new day but this was an euyl dape/ for thys
was it that Job warped whan he sayd thus/ Percrea-
es in qua natus sum/ That is/ Percrea the the dape in the
whiche I was bozne/ He warped not the dape rennyng
ge in the pete that god made/ but he warped this dape
that man made. that is the concupyscens and the loue
of this woelde in the whiche he was bozne thozough he
felc it not.

Then this dape and this lpghte he asked of god that it
sholde perpshe and noo lenger laste/ But the euerlastin
ge loue of Jhesu is a true dape and a blessyd lpght/ for
god is bothe loue and lpghte. and he is euerlastynge as
saynt John sayth/ Qui diligit deum manet in lumine/
That is/ He that loueth god dwellyth in the lpght/ Than
what man percepueth and seeth the lone of this woelde
fals and saylynge. and for that he woll forlake it and
seke the lone of Jhesu/ He maye not allone fele the lone
of hym/ But he muste abyde a whyle in the nyghte/
for he maye not sodaynly come fro that one lpghte to
that other/ that is from the lone of the woelde to perps-
te lone of god/ This nyghte is noughte elles but
a forberyng and a withdrowynge of the thoughtes
and of the soule fro erthly chynge by grete desyre and
pernyng for to lone and

Gen. 3

Job 3.

p Job. 3

fre and fele Ihesu & gholy thynges/ This is the nyght/
for nyght as the nyght is derke and euer hydryng from
al bodely creature: and a cestynges of all bodely dedes/
Nyght soo a man that settych hym fully for to thynke
on Ihesu/ & for to desyre only þ loue of hym is helpe for
to hyde his thought fro vayne beholdyng and percey-
uyng. and his affectyon fro fleschly lykyng and louny-
ng of al bodely creatures/ So that his thought maye be
made free & not subget. ne his affectyon bounde ne py-
ned ne troubled in no thyng lower ne woors than hym
selfe/ And yf he maye do so then it is nyghte with hym/
for then he is in derknesse. But this is a good nyght &
a lyght derknesse & for it is a stoppyng out of the fals lo-
ue of this worlde. and it is a nyghyng of the true daye
And sochly þ derker þ this nyzt is þ neter is þ true daye
of the loue of Jhu/ for the more that þ soule maye tho-
rough longyng to god be hydde fro noyle & dyfie of fleschly
ly affectyons & vncleue thoughtes the neter it is for to
fele the lyght of þ loue of hym for it is euen at it. Thus
sempth it the prophete meaned whan he sayd thus. Est
in tenebris sedeo dñs lux mea est. That is: whan I sitte
in derknes our lord is my lyght/ That is: whā my sou-
le is hydde fro all strynges of syfie as it were in slepe/
then is our lord my lyght: for thefie nyghte he of his
grace for to shewe me of his lyght/ Nevertheless this ny-
ght is somtyme payntull/ for the whan a man is moche
foule and is not thozugh grace vled to be often in this
derknes but wolde fayne haue it/ and therfore he sette-
th his thought & his desyre to godwarde al moche as he
maye/ he wolde not fele ne thynke but ofily of hym: and
by cause þ he may not lyghtly haue it therfore it is payn-
tull/ for the custome & the homelynes that he hath had
with synnes befoze of the worlde and of fleschly affecty-

ons and erthly thynges / and his fleschly dedes piers so
 vpon hym and euer smite in by maystry and drawe do-
 wne all the soule to he that he may not wel be hidde fro
 he as lone as he wolde. Therfore this derkenes is pa-
 sul to hym / and namly whan grace to wchth not ha-
 bundantly / Neuertheles yf it be so with the. be not so be-
 up ne stryue not moche as though thou woldest thrygh
 maystry put he oute of thy thoughte. for thou maye not
 doo soo but abyte grace: suffre easely. and bryke not thy
 self to moche. And slyely yf thou maye drawe thy desyre
 and thy glosly beholding to Jhu: as yf tho woldest not
 charge hem. for wyte thou well whan thou woldest de-
 sire Jhesu and only / hymke on hym. and thou may not
 frely for prechyng in of suche worldly thoughtes: sochly
 thou art outwarde of the fals day. and thou art entrig
 in to this derkenes / But thy derkenes is not restfull by
 cause of diseale & vncleynesse and vncleynnes of thyself /
 And therfore vse it of te & it shal by processe thrygh felin-
 ge of grace be moze easy & moze restful to the / And that
 is whan thy soule thrygh grace is made soo free and soo
 myghty & soo good and so gadred in to itself that it lyfte
 not to thynke on right noughte / These is it in a good
 derkenesse / This nought I meane th^e that a soule may
 thrygh grace be gadred into itself freely & hooly: & not
 be driven aghens the wyll ne drawe downe by maystry
 for to thynke o: lyke o: loue wth cleuige of affecton to
 any synne or vanyly any erthly thyng the thynker
 the soule nouzt / for the thynker it of none erthly thyng
 cleuyngly / This is a ryche noughte / & this noughte & this
 myght is a grette ease for þe soule þe desyreth þe loue of Jhe-
 su / It is in ease as for thoughte of any erthly thyng ne-
 uertheles it is full hely for to thike on hym / What thyn-
 ge then makyth this derkenes: Sochly noughte elles

but a gracious desyre for to haue the loue of Jhu/ For
 þe desyre & þe longyng that it hath that tyme to þe loue of
 god for to see hym & haue hym deueth ouer of the herte
 al worldly vanities & fleschly affeccions. & gadzeth the
 soule in to itself. & occuppeth it oonly for to thynke how
 it myght come to þe loue of hym/ & þe tyme maye it freely
 & deuoutly beholde Jhu when it wol pray or thinke. & so
 it bryngyth it to this ryght nouzt. & sothly it is not al der
 ke ne nouzt whā it thynketh ch^o. For though it be derke
 fro fals lyzt it is not al derke fro þe true lyzt. for Jhu þe is
 both loue & lyzt is in this derknes wheder it be paynful
 or restful/ If it be paynful thesē he is in þe soule as tra
 ueluyng in desyre & lōgyng to lyght but he is not yet as
 restyng in loue ne as the wyngē his lyght. And therfore
 it is called nyghte & derknesse in asmoche as the soule is
 hyd fro the fals lyght of the worlde. & hathē not yet ful
 lyfelyng of true light: but is in abydyng of that blessed
 loue of god whiche it desyret. Whene yf thou wolte wy
 te whan thou arte in this sykē derknesse & whan not/
 thou may say ch^o and seke no ferder but thus/ Whan
 thou felyst thyn entente & thy wyll fully sette for to desy
 re god. & thynke ofily on hym/ thou maye as it were sy
 ste aske thyself in thyn owne thought whether thou co
 uerest for to haue ony thyng of this lyfe for loue of itselfe
 or for to haue the vse of ony of thy bodily wytes in ony
 creature/ & thesē yf thyn eye answered the ch^o/ I wolde se
 right nought/ & thy mouchē. I wolde sauour right nou
 ght/ & after thyn eere. I wolde here ryght nought/ & thy
 body. I wolde fele right nouzt/ & after yf thine herte say
 I wolde thynke right nought of erthly thyngē ne of bodi
 ly dede/ ne I wolde haue affeccō fastyned fleschly to no
 creature but oonly i god/ & to god warte yf þe I coude/ &
 whā they answered al ch^o to the & that is done ful redily

of grace to wiche the. theſe art thou entred ſo what in to
 this derknes. for though thou ſele & perceyue gleeſyngeſ
 & proſerpynges of dayne thouztes & pzeſing in of fleſhly
 affectyons. neuertheles thou art in this proſitable derk
 nes if it be ſo þ thy thought be not tyred in hē / for ſuche
 dayne pmygnacōns þ ſal in þ herte vnaupſedly cro
 ble this derknes / & pyneth þ ſoule ſo what by cauſe þ it
 wolde be hpd fro hem & may not / but they do not a waye
 þ proſyte of this derknes / for the ſoule ſhal by þ way co
 me to reſtful myrknes / And then is this derknes reſtful
 whan þ ſoule is hpd for a tyme fro þ paynful ſelynge of
 al ſuche dayn thouztes. & only is reſted in deſyre & lōgin
 ge to Jhu with a ghōſtly beholdyng of hym as it ſhal be
 ſayd afterwarde But þ laſteth but a whyle hole. Neuer
 theles though it be but a ſhorre tyme it is ful proſeytable
 ¶ How þ the deſyre of Jheſu felt in this lyghelom derk
 nes ſeeth al ſpyrynges of ſynne. & ablethe the ſoule to per
 ceyue ghōſtly lygherpynges fro the heuenly Jheruſalem
 þ is Jheſu / Caplm

When ſiechen this derknes & this nyght is ſo good
 & ſo reſtfull though it be ſhorre that ſtondeth on
 ly in deſyre & longyng to the loue of Jheſu wpyth a blyſ
 de thynkyng on hym how good chenne & how bleſſyd
 is it for to ſele his loue. and for to be illumided wpyth his
 bleſſyd vnſeable pzeſent lyght for to ſee ſothfaſtnes / the
 whiche lyght a ſoule receyuethe whā the nyghte paſſeth
 & the daye ſpyryngeth / ¶ This I hope was the nyght þ the
 prophete meaned whan he ſayd: ghy ſoule hath deſpyed
 þ in þ nyzt / as I haue before ſayd. it is moche better to
 be hpd i this derke nyght fro beholdyng of þ woꝛlde thou
 gh it were paynfull: than for to be out in fals lykyng of
 this woꝛlde þ ſemyth ſo ſhynyng & ſo cōfortable to hem þ
 are blynde in knowyng of ghōſtly lyght / for whā thou

art in this derknes thou art mekyl nerer Jhfm. than
whan thou art in the myddes of the fals lyght. therfore
applye thyself herre fully to the sterpyng of grace: & vse for
to dwellen in this derknes & be often assaunge to be ho-
nely therein: & it shal sone be made restful to the. & þ true
lyght of ghostly knowyng shal spryng to the. not all at
onye but prynciple by lpyl & by lpyl as þ prophete sayth
Isaia. in regione vmbre martis: lux orta est eis.

Isap. 2

That is: To the dwelling in the countrie of shadowe of
deth: lyght was sprongen. þ is: lyght of grace spronge &
shal spryng to al hem þ can dwelle in the shadowe of de-
th: þ is in this derknes. þ is lyke to deth: for as deth slee-
th a lpyng body & al fleschly feluynges of it ryght so des-
re to loue Jhfm felvd in this derknes sleeth al synnes. al
fleschly affectyons & al vnclene thoughtes for þ tyme. &
than ryghest thou fast to Jhfm. thou art not yet at it/
but be smale sodeyne lyghtynges that glydenn outthou-
ghe smale carys fro that cyte shalt thou mow seen it fro
terre o: that thou come therto/ For were thou well
though that thy soule be in this restful derknes withou-
ten troubleng of worldly vanytees it is not yet there is
sholde be/ it is not yet clothyd al in lyght ne turned al in
to fyre of loue. but it felvyh wel that there is somwhat abo-
ue itself þ it knowith not ne hath not yet/ but wolde
haue it. & brennyngly despyeth it. & that is not elles but
the lyght of Jhfm without fowch. the whiche is lyke to
a cyte that the prophete ezechyel sawe in his vlysyons.
He sayth that he sawe a cyte sette vpon an hylle heldyn-
ge to þ south. þ to his lyght whan it was meten was no
more of length & of bredde than a rodde þ was lyke cuby-
tes & a palme of lengthe: but as sone as he was broughe
in to the cyte & looked aboute hym than thought hym þ it
was wonder mekyl. for he sawe many halles & chaunces

byrs both open and prey. he sawe gates and porches.
 betwixtwarde & innerwarde & mekyl moze byggynge than
 I sawe now on length & on byede many hūdyed cubytes
 thanne was this wonder to hym how this cyte within
 was so longe & so large & was so pte to his spght whan
 he was without. This cyte betokeneth þ per pte loue
 of god sette in the hille of contēplacyn. þ whiche, vnto þ
 spght of a soule þ without the helynge of it traueyleth in
 the desyre towarde sempth som what, but it sempth but
 a lptyl chynge no moze than a reede that is vi. cubites &
 a palme of length. By vi. cubytes are vnderstode þ per
 feccon on massies werke. And by þ palme a lptyl colw
 chynge of contēplacyn. He seeth well þ there is luche a
 chynge þ passeth þ deserte of al þ worchynge of man a lpt
 cpl as the palme passeth the vi. cubites, but he seeth not
 within what it is. neuertheles pf he maye come within
 the cyte of contēplacyn, thenne seeth he moche moze
 than he sawe fpyte.

How a man shal knowe fals Illumynacyons feyned
 by the fende fro þ true lyght of knowynge þ comyth out
 of Jhu & by what tokens. Cap m

But now be waar of the myddaye fende þ feyneth
 lyght as it came out of Jhu & is not so. For the
 tenoe seeth þ our lord Jhu shewyth lyght to his louers
 of sochfastnesse, therfore in the decepyng of hē þ are vi
 wyle he shewyth a lyght þ is not true vnder colour of a
 true lyght & decepueth hē. Neuertheles how a soule may
 knowe the lyght of sochfastnes whan it shyneth fro god
 & whan it is feyned thozugh þ enmye shal I save as me
 thynketh by an ensample of the fymament. Somtyme
 the fymament shewyth a lyght fro the sonne, & sempth
 þ sonne & is not. And so tyme shewyth þ true sonne true
 ly. A knowynge of þ one from þ other is this. The feyned

sonne the wyth hym not but bitwixe two blacke repny
 clowdes / Theſe by cauſe þ ſonne is nere there ſhyneth
 out fro the clowdes a lyghte as it were a lone & is none /
 But the true ſonne the wyth him whan the ſeynament
 is clere oꝝ moche clered fro the blacke clowdes / Now
 to our purpoſe Some mē as it ſemich forſakith the loue
 of the worlde & wold come to the loue of god & to þ lygh
 te of vnderſtondyng of hym. But they woll not come
 thꝛugh this darknes that I haue ſpoke of befoze / They
 woll knowe hemſelfe truly ne mekely what they haue
 bē befoze ne what they are per thꝛugh lyſe / ne how nou
 ght they are in her owne kynde ayeſt god / They are not
 beſy foꝝ to entree in to hemſelf al other thynges outwar
 de leſt. and flee al wicked ſtirpings þ rplen in her hertes
 of pyte enuy pre oꝝ other ſynnes thꝛugh laſtyng deſyre
 to Iheſu in prayeꝝ & in thynkynges: in ſeplence and in
 wepyng / and in other bodily & ghloſtly exerceyſe as deu
 uouemen & holy men haue done / But aſſone as they
 haue forſake the worlde as it were outwarde in lykneſſe
 oꝝ elles ſone after they wene that they are holy and able
 foꝝ to haue the ghloſtly vnderſtondyng of the goſpell &
 of hely wyſe / & namly yf they maye fulfill letterly the
 cōmaundementes of god and kepe hem fro bodily ſyn
 nes that they wene þ they loue god perſpely / And therfo
 re they wol anone preche & teche al other men as yf they
 had receyued grace of vnderſtōdyng i perfeccō of cha
 rite thꝛugh ſpecyall peſt of the holy ghōſt And alſo they
 are moche more ſtyred foꝝ as moche as they ſele ſome
 me moche knowyng as it were ſondenly geuen to hem
 wythout grete ſtudy befoze had. & alſo moche ſeruour
 of loue as it ſemeth foꝝ to preche trouth & rize wyſnes to
 her euē cryſtē / Therfoze they holde it as a grace of god þ
 dyſpꝛeth hem wiyth his bleſſid lyghte befoze other ſoules

Neuertheles yf they wol loke wel aboute hem they shall
 fynde þe this lyght of knowynge & þe here þe they fele comi
 th nor of þe true son þe is our lord Jhu. but it comyth fro
 þe myddaye sende þe feyneth lyght & lykneth hym to the
 son. & therfore shall he be knowen by example before sayd
 Lyght of clynng þe is feyned by þe sende to a derke swo
 le is shewen byt wyth two blacke reyny clowdes. The o
 uer cloude is p[re]sumpcyō & hygheng of h[im]self. The nether
 cloude is downe puttyng & a loweng of his euencyte
 Then what lyght of knowynge oz felyng of feruour þe it
 be þe shyneth to a soule with p[re]sumpcyō & hyzeng of itself
 & disdeyne of his euencyte þe same tyme felyd it is not
 lyght of grace yeven of þe holy ghoost though þe knowyn
 ge in itself were sothfast. but it is eyther of the sende yf
 it come sodenly oz elles of mannes owne wytte yf it co
 me by studye. And so it may wel be knowen. þe this fey
 ned lyght of knowynge is not þe lyght of þe true son. ther
 fore they þe haue this knowynge on this maner are ful of
 ghostly pryde & seen it not. they are so blynde with this
 feyned lyght þe they holde þe highnes of her own hert & th[er]
 burdnes to þe lawes of holy churche as it were p[er]fyte
 mekenes to þe gospel & to the lawes of god. & they wene
 that the folowynge of her owne wyl were freedom of spi
 rite. & therfore they begyn to reyne as blacke clowdes
 wather of errouis & heresyes: for þe wordes that they she
 wen by p[re]chynge so when al to bachtyng & to stryppyn
 ge & to dyscōde. makynge rep[re]sentyng of states & of per
 sones. & yet sayen they that al this is charyte & zeale of ry
 ghthevnes. But it is not soth. for saynt James chapost
 le sayth thus. *Qui enim zelus et contencio ibi inconstā
 cia et omne opus p[er]uicacium. Non est sapiencia hec desu
 su descendens a patre lumine. sed est terrena aialis & dia
 bolica.* That is: where so envye is & stryng there is

vnstablynes & all euill werke/ And therfore that cun-
 nyng that byngeth forth suche lines comyth not fro
 the lader of lyghte that is good/ but it is erthly beestly &
 fendly/ And so by chise tokes that are pryde p[re]sumpcion
 vnburonnes Indignacion bacbytyng & other suche
 synnes for chise folowen after. maye the seyneth lyghte
 be knowen for the true/ For the true sonne shyneth and
 sheweth hym not by specyal bysitacion for to geue lygh-
 te of vnderstonding or persp[er]te charp[er]te to a soule but the
 firmament be fyrst made bygher & clere fro clowdes/
 that is: but yf the consyence be made clene thugh fyre
 of byrennyng desyre to Jhesu in this derkenes the why-
 che wasteth & byrenneth alle wycked stynges of pryde.
 bayngloze: pre enuy: & al other synnes in the soule as
 the p[ro]phete sayth/ Ignis ante ipsu[m] p[re]cedet et inflam-
 mabit in circuitu inimicos eius. . Fyre shal goo before
 hym: That is desyre of loue shal go before Jhesu in ma-
 nes soule/ & it shal byrne all his enmyes/ that is: it shal
 waste all synes/ For but yf a soule be fyrst smyten do-
 wne fro the heichte of itselfe by drede & mekenes and be
 wel examined & byente in this fyre of desyre/ And as it
 were purgyed fro all ghostly fylthe by longe tyme in de-
 uoute p[ra]yers and other ghostly exercyses it is not able
 to suffre the shynynge of ghostly lyghte / ne for to recep-
 ue the p[re]cious lycour of persp[er]te loue of Jhesu/ But
 whā it is purifyed and made subyll thozugh thys fyre
 thenne maye it receyue the gracpous lyght of ghostly
 knowynge and the perfectyō of loue that is true sonne
 Thus sayth holy wyte/ Vobis qui timetis deum lo-
 iusticie: p[er] true sonne of right wylnes p[er] is our lord Jhe-
 su shal spynge to you that dredē hym/ p[er] is to meke sou-
 les p[er] meken hemself vnder her euencruken by knowlege
 of her owne wretchydnesse & castē hēself downe wnder

p. 32.

mōliti

god by noughtyng of hymselfe in her owne substance
 thozugh reuerence dyede and ghostly beholdyng of hym
 lastyngly / for that the persyte mekenes / Unto thys sou
 les the true son shal spyrng. and Illumyn her reason in
 knowyng of sochtastnes / and kyndleth her affe cyon
 in byrnyng of loue and thenne shal they bothe byenne
 and shyne / They shal thozughe verrue of this heuenly
 sonne byenne in persyte loue: and shyne in knowyng of
 god and ghostly thynges / for then they ben refourmed
 in felyng / Therefore he that wol not be deceyued I hope
 it is good to hym to drawe downe hymselfe & hyde hym
 in this derkenes / ffor from entermytynge of other mē
 as I haue sayd / and forgete all the worlde yf he maye &
 folowe Ihesu with lastyngedelyte offered in prayers &
 thynkyng on hym / Thenne I crowe the lpyght that com
 myth after this derkenes is lyket and sochtaste / and
 that is shyneth of the cyte of Iherusalem from the true
 sonne to a soule that traueyleth in derkenes / and cryeth
 after lpyght for to wyssen it the waye and comferte it in
 traueyle. for I hope after true derkenes befoze comyth
 neuer teryned lpyght.

That is yf a man truly and fully sette hym to forlake
 the loue of the worlde / And maye thozughe grace come
 to felyng and knowyng of hymselfe / And holde hym
 mekely in that felyng / he shall not be dysceyued wth
 none errours ne herelyes / ne with fantasyes / for alle
 thys comen by the gace of pryde / Thenne yf that pryde
 may be stopped out / thenne there shal no such lyke rest
 in a soule / And though they come and profer hem
 hem they shal not encre / for grace that the soule felyth
 in this meke derkenes shal cethe the soule sochtastnes.
 And the we to hym that all suche profercynges are of the
 crumpe /

As in the first part of the

How grete profyte is it to a soule to be brought thow-
gh grace into lyghelom derknes/ And how a man shall
dyspose hym yf he wol come therto/ Caplm/ xxvii

There are many deuout soules that thowgh gra-
ce come in to this derknes & felen the knowyn-
ge of hemself and yet wote they not fully what it is. & y
vknknowynge in partte hyndred hem/ They fele wel of
sen her thought and her affeccon drawn out and dei-
parted fro the mynde of erthly thynges and brought in
to grete rest of a delectable softnes withoute pynful row-
blyng of dayne & houghtes o2 of her bodely wytes/ and
they fele yf tyme so grete freedom of spyrte yf they maye
thynke on Jhesu peaslye/ and offe her psalmes & pray-
ers myghtyly sauourly & swetly to hym as longe as feel-
te of bodely hynde maye suffice it/ They wote wel yf this
felynge is good/ but they noot what it is/ Thertoze vn-
to all suche soules I saye as me thynketh: yf this maner
of felynge though it be but shorte & but lyddom it is soch
fastly this derknes that I speke of/ For it is a felyng of
hymselfe spyt and a rylunge aboue hymselfe thowgh
brenynge dyspyre to the lyght of Jhu/ Welles yf I shal
saye moze sochly. this gracious felynge is a ghostly sp-
ght of Jhesu/ And yf they maye kepe hem in that rest o2
bryngge it thowgh the grace in to a custome so yf they maye
lyghtly & freely haue it whan hem lyst. & holde hem in it/
they sholde neuer be overcome by tēprecon of the fende
ne of the fleshe/ ne by errour ne herelyes: for they are
sette in the gate of conceplacyon able & redy for to re-
ceyue yf perfyte loue of Jhu. Thertoze he that hath it. it
is good yf he knowe it mehely/ kepe it tenderly/ & pursue
it feruently yf no creature lette hym vterly from it yf he
ne folowe it whan he maye/ And yf he forgete & lette as
nought al thyng yf sholde put hym fro this yf he be free

of hymself / & may do what he wol wthout sciaun der oz
 displease of his euencristen / For me thynketh that he may
 not come to this rest lyghly but if he haue grete plete of
 grace / & sette hym for to folowe after þ^e styryng of grace
 And þ^e owerth he for to do / For grace wol euer be free / na
 mely fro synne & worldly besenes. & from al ocher thyn
 ges þ^e letten the woerthynge of it though they are no synne
 Neuertheles a nother soule þ^e hath not yet receyued i his
 fulnes of grace þ^e he desyre for to com to th^e ghostly kno
 wyng of Jhu / as moche as in hym is he must able hym
 self to it. & put away al lettynges þ^e stoppen grace as mo
 che as he maye / He muste lerne for to deye to þ^e worlde &
 forsake þ^e loue of it cruely / Forst pryde bodely & ghostly
 þ^e he desyre no woerthyp / worldly cunnynge. ne worldly
 cratt / benefices ne rycheesse / precyous clothyng: ne worl
 dely arape / ne no thynge where thurgh he shold be wor
 thypes aboue ocher mē / He shal coueyte none of a thise
 But þ^e they ben put vpon hym. take hem with drede so
 þ^e he be pooze both outwarde & Inwarde / oz elles fully
 Inwarde in herte / And þ^e he coueyte for to be forgette of
 þ^e worlde þ^e men rewarde hym no moze be he neuer so ry
 che ne so cunnynge than þ^e poozest man that lyueth /
 Also that he suffreth not his herte reste in beholding
 of his owne dedes oz in his vertues / wenyng that he
 dooth better than a nother / for he forsaketh the worlde
 and ocher done hoislo / and therfore setteth wel by hym
 selfe / Also he muste leue all rysyng of herte and euyl
 wyl of pre and enuye apenst his euencristen / And that
 he displease noo man ne anger hym vnskyfully in worde
 ne in dede / ne peue ony man matere where though he
 myghte skylfully be angred oz styred / so that he mygh
 to be free fro euery man / And also that he forsake co
 uetyse that he coueyte ryght nought of erthly good /

Handwritten notes in a later script, likely a continuation or commentary on the text above.

but only aske his bodely sustenaunce that hym nedeth
and holde hym payd whan god styeth othe rmen for to
pene hym/ And þ he put no manere of truste in hauour
of ony worldly good/ ne in helpe oꝝ fauour of ony world
ly frende but pꝛyncypally & fully in god/ for yf he doo
other wyse he byndeth hymselfe to the world/ And he
maye not therfore be free for to thynke on Jhesu/ And
also gloterye and lecherye and al other fleshly vncle
nes vterly he muste leue. that the affectyon be bounde
to no woman by fleshly homynesse/ for it is no do
te that suche blynde loue that is somtyme atwyte a mā
and a woman/ and sempth good and honest for as mo
che as they wolde not synne in dede/ in the syght of god
is ful vncleue & wel grete synne/ for it is a grete synne
that a man shal suffre his affectyon that sholde be sette
ned to Jhesu and to al vertues and to al ghostly clesies
for to be bounde with ony fleshly loue of ony creature
wylfully namly yf it be so moche that it bereth downe
the thoughte: and makyth it vnrestfull that he maye
no sauour haue in god/ Thus I holde it wylfully that a
man dooth it and sayth it is synne oꝝ elles is so blynded
with it that he woll not see it/ And also that a man co
uetyse not helpees of metes and drynkes only for luste
of his fleshe/ but holde hym payd with suche mete as
he maye easely haue without grete besynes namly yf he
be hole what mete it be that wol do a waye hungre/ and
kepe þ body in comyn strengthe vnto þ scruple of god
And thae he grutcheth not ne stryue not ne angre hym not
for his mete though he be somtyme not serued as þ fles
he wolde/ Alchylc synnes and al other must be forsake
vterly in his wyl & in dede whan he maye. And other
thynges that letteth hym so that he maye dyspose hym
for to thynke freely on Jhesu. ¶ for as longe as chylc

The first indenture made betw^{en} King of Brit^{ain} in the year of our Lord
 1303 so for every day in the year of our Lord

lettynge and suche other hange vpon hym he maye not
 depe to the worlde: ne come in to this derkenesse of kno-
 wyng of hymself / And therfore that he myght come
 therto he muste do all thys. as saint poule saith ch^o /
 Quis mundus crucifixus est et ego mundo / This worl-
 de is slayne & crucified to me. & I to the worlde / That
 is: He hath forsake the loue of the worlde in worship-
 pes and riches in all other worldly thynges before sayd
 for the loue of god. and loueth not it ne pursueth not it
 but is well payd that he hath the right nought of it ne wol-
 de haue though he myghte. sochly to hym the worlde is
 dede / for he hath noo sauour ne deliuer therin / Also yf the
 worlde sette hym at nought & hath noo rewarde to hym
 ne sauour ne worshyp: ne sette noo pryce by hym but for-
 geth hym as a dede man / thenne is he dede to the worl-
 de / And in this plyght was saint poule sette perfectly. &
 soo muste another man in partye that wolde folowe & co-
 me to the perfecte loue of god / for he may not lyue to god
 fully but yf he depe fyrst to the worlde / This depenge to
 the worlde is this derkenes / and it is the gate of cōtem-
 placion & to resourmyng in felyng. and none other than
 this. There may be many subtyl wayes & secrete werkes
 lettynge and ledynge sūdry soules to cōtemplacion / for
 after diuers disposynges of men & after sundry states.
 as are religyous & seculers that they are in. are dyuers
 exercises in worshiping / neuertheles there is noo gate
 but one / for what exercises it be that a soule hath. but
 yf he maye come by that exercise to this knowyng and
 to a meke felyng of hymself / and that is that he be mor-
 tified and dede to the worlde as in his loue / and that he
 maye fele hymself somtyme in this restful derkenes / by
 the whiche he maye be hydde fro vanyte of the worlde
 as in his loue. and that he maye fele hymself what he is

gal. v.

Cap. 3.

m. xlii

sothly he is not yet come to the resourmyng in felynge
 ne hath not fully contemplaciō/ He is ful ferre therfro/
 If he woll come by any gate. he is but a thef and a bre-
 ker of þ walle/ And therfore as vnworthy he shal be cast
 oute/ But he that can bypunge hymselfe cryste to nought
 through grace of mekenes and depe on this manere he
 is in the gate/ for he is dede to the worlde. and he lyueth
 to god/ Of the whiche saynt poul spekith thus: *Mor-*
tui enim estis et uita uestra abscondita est cum christo
in deo/ ¶ Ye are dede/ That is: ye that for the loue of god
 forsaken all the loue of the worlde are dede to the worlde
 wyth cryste in god/ That is: ye lyue ghostly in the loue
 of Ihesu/ But your lyf is hydde from worldly men as
 cryste lyueth and is hidde in his godhede fro the loue &
 the syghte of fleschly louers/ ¶ His gate oute lord he hym-
 selfe shewed in the gospell whan he sayd thus/

¶ *Quis qui reliquerit patrem aut matrem fra-*
term aut sororem propter me centuplum accipiet et ui-
tam eternam possidebit/

¶ Every man that forsaketh for my loue fader or mo-
 der syster or brother/ or any good erthly he shall haue
 an hundred fold in this lyfe/ and afterwarde þ blyss
 heuen/ ¶ This hundred fold that a soule shal haue yf he
 forsake the worlde is nought but þ profyte of this lyghe
 ly darknes/ the whiche I calle the gate of contemplaciō
 For he y is in this darknes and is hyd thowghe grace
 fro worldly vanptee he couerterh nought of worldly go-
 de/ he secheth it not/ he is not caried therwith/ he loketh
 not after it/ he loueth it not/ And therfore hath he an hū-
 dredth folde more thā the kynge or thā he hath that couer-
 terh most of erthly good/ For he y nought couerterh but
 Ihesu hath an hundredth folde/ For he hath more este-
 more preys in herte / more very loue and delp in soule

in one daye than he cha tmooste coueyteth of the worlde
And hath al the wel of it vnder his welthe hath in al
his lyfe tyme/

This is then a good derkenesse and a ryche nought &
bryngeth a soule to soo moche ghostly ease and soo styll
softenelle/ Ierowe dauid meened of this nyghte/ or of
this nought whan he sayd thus/ Ad nichilum redact^o
sum et nesciui/ That is: I was brought to nought. and
I wylle not/ That is/ The grace of our lord Ihesu sen
te in to myn herte hath slayne in me/ And broughte to
nought al the loue of the worlde and I wylle not how/
For thugh noo woichynge of myselfe ne by myn owne
wyt I haue it not but of the grace of oure lord Ihesu/
And therfore me thynketh he that woll haue the lyghte
of grace & fullsomly fele the loue of Ihesu in his soule he
must forlake all the fals lyght or worldly loue and abide
in this derknes/ And neuertheles yf he be adrad fyrst for
to wofie therein tozme not aye to the loue of the worlde
but suffre a whyle. and put al his hope and his truste in
Ihesu/ and he shal not longe be without some ghostly ly
ghte/ Thus byddeth the prophete. Qui ambulat in te
nebris et non est lumen ei speret in dño & inuitatur su
per deū suum/ who soo gooth in derkenes and hath noo
lyght. That is. Who so wol hyde hym fro the loue of the
worlde and may not redily fele lyght of ghostly loue dys
peyre not/ tourne not agayne to the worlde but hope
in our lord and leen vpon hym/ that is: truste in god/
and cleue to hym by desyre / And abyde a whyle and he
shal haue lyghte/ For it falleth thereby as it doth yf a
man hadde be a grete whyle in the sonne/
And after that came sodenly in to a derkehous there
woolonne thyneth. He sholde be as he were blynde/

p.

May. r

& see ryght nouȝt but yf he wolde abyde a while he ſhal
 moſe ſee ſome aboute hym / fyrſt grete thynges & ſpeth
 ſmale / and after al þe euer is in the houſe / Ryght ſo it is
 ghofly he that forſaketh the loue of the worlde & comp
 ch to hymſelfe in to his owne conſcience. it is fyrſt der
 ke ſomwhat & blynde to his ſyght / but yf he ſtonde ſtill
 & holde forth with beſpꝛayeng & often thynkyng of þ
 ſame wyl to the loue of Jhu: he ſhal moſe ſee after war
 de grete thynges & ſmale þe fyrſt knew not. thus ſemp
 ch þe prophete beſyze ſayeng thus / *Orietur in tenebris
 lux tua & tenebre tue erunt ſicut merides & requiem da
 bit tibi dñs deus tuus & implebit aſam tuam ſplendori
 bus /* That is: Lyght ſhal ſpꝛyng to þe in derknes. that
 is thou that forſaketh ſorhaſtly the lyght of al worldly
 loue & hydeſt thy thought in this derknes. lyght of blyſ
 ſed loue & ghofly knowyng of god ſhal ſpꝛyng to the. &
 thy derknes ſhal be as myd daye. that is thy derknes of
 traueyleng deſyre and thy blynde truſt in god þe thou
 haſt fyrſt ſhal turne in to clere knowyng & i to ſphernes
 of loue. & thy lord god ſhal yene reſte to þe / þe is thy fleſhly
 ly deſyres & thy paynful dꝛedes & doutes & wycked ſpꝛ
 ytes that haue contynuelly befoꝛetyme traueplyd the /
 all theſe ſhal weyken & leſe moche of her myght / & thou
 ſhalt be made ſo ſtrong that they ſhal not tere þe. for thou
 ſhalt be hyd in reſt fro hem & than ſhall our lord Jheſu
 fulfyl thy ſoule with thynges / that is. whan thou art
 brought in to this ghofly reſte than ſhalt thou moze cle
 ly tence to god & nought elles do but louen hym & than
 ſhal he with beyns of ghofly lyght fulfyl al the mygh
 res of thy ſoule. Haue thou no wonder though I cal the
 forſakynge of worldly loue derknes for the prophete cal
 lyth it ſo ſepeng ch^o to a ſole / *Intra i tenebras tuas filia
 caldeoz /* So in to thy derknes thou doughter of calde e

þ is. Thou soule þ arte as a daughter of caldee for loue
of þ wo:ldē / forlake it & go in to thy derknes.

That in refourmyng of a soule þ werkyng of our
lo:de Jhu is departed in to foure tymes. þ is / callynge
ryghtynge. magnifyenge and gloryfyenge /

Capitulum /

xxviii.

I have sayd to þ a lptyl yf thou couepte for
to be refourmed in seilynge howe thou shalt dys-
pose þ towarde in thy forthgoyng / neuertheles I say
not þ thou mayste do thus of thyf else. for I wote wel þ
our lo:de Jhu byngeth al this to þ ende where that he
wolde. for he only thowgh his grace styreth a soule. &
byngeth a soule i to this derknes fyrst: & sythē i lyghte
as þ prophete sayth / Sicut tenebre eius i ca & lume ei⁹
That is Ryght as the lyght of knowyng & the seleng of
ghostly loue is of Jhu ryght so the derknes. that is þ for-
sakyng of worldly loue is of hym for he doth al: He four-
myth & refourmyth He fourmyth ofily by hymself. but
he refourmyth vs with vs / for grace yuen & aplyen-
ge of our wyl to grace wo:cheth all this / And on what
maner wyse he doth that / saynt poul reherceth thus /
Quos deus p̄scinit fieri confoymes ymaginis filii eius
hos vocauit. Et quos vocauit hos iustificauit / Et quos
iustificauit hos magnificauit. Et quos magnifica-
uit hos et glorificabit / Thise þ god knewe before shoulde
be made shapely to the ymage of his sonne. thise he cal-
led: thise he ryghted. thise he magnifyed. and thise he
gloryfyed / Though thise wo:des maye be sayd of all
choosen soules in the lowest degre of charyte that are re-
fourmed ofily in sayth: neuertheles they may be vnder-
stonde moze specyally of thise soules that arne refour-
med in seilynge to the whiche our lo:de god shewyth mo-
che plente of grace and doth moche moze bespyes abou

perxxviii.

Robviii

te hem/ for they are his owne sones specially that bere
the fulshappe and the lykenes of his sonne Jhu/ In the
whiche wordes saynt poule departeth the woꝛchyng of
our loꝛde in foure tymes/ ffirst is the tyme of callynge
of a soule fro worldly vanpꝛe/ and that tyme is often ea
sy and comfortable/ for in begynnynge of conynge su
che a man that is disposed to moche grace is soo quicke
ly & so felyngly inspyred. and felyth ofte so grete swetnes
of deuotion: and hath so many teres in compunction þ
he thynketh hym some tyme as he were halfe in heuen/
but this softnes passeth after for a tyme/ And then co
meth the seconde tyme that is the tyme of ryghtynge þ
is trauelous/ for when he begynneth for to goo forth
myghtely in the waye of ryghtwysnes. & letteth his wyl
ful ayenst al synne without and within. And stretcheth
out his desyre to vertues and to the loue of Jhu thenne
felyth he moche lettynge bothe wꝛth hymself of fro war
denes & hardnes of his owne wyl/ and fro withoute soꝛ
th thꝛough temptacion of his enemye that he is ofte in ful
grete tourment/ And that is no wonder/ for he hath so
longe be croked to the fals loue of the worlde that he ma
ye not be made ryght/ as a crokyd staffe may not be ma
de even but yf he be caste and wepyed in the fyre/ Ther
fore our loꝛde Jhu seenge seeth what thyng is behoue
ful to a frowarde soule suffreth it to be trauelyed & try
ed by sūdyꝛ tẽptacions. and for to be wel examyned tho
ugh ghostly tribulacions that al the ruste of vncleines
myghte be bꝛence out of it/ And that shal be both within
of dreddes and dolours and perplexitees that it shal nere
hande falle in dyspayre & it shal seme as it were forsaȝe
of god and lette all in the bondes of the fendes out taken
a lytyl pꝛeuy trust that it shal haue in þ goodnes of god
and in his mercy. for that pꝛeuy truste our loꝛde leueth

in suche a soule goo he neuer soo ferre fro it. by the why
che the soule is bozne vp fro dyspeyre & saued fro ghost-
ly myscheyf. And also wpythout it selfe it shal be moxyfy-
ed and pyned in the fessualyte/ eyther by dyuers synnes
oz by seable tourment of the fende. oz elles through a pye
up myghte of god the self soule by felynge and berynge
of the wretched body shal be soo pyned. And it shal not
wyte how that it shal mox suffre for to be in the body
ne were that our lord Jhesu kept it therin/ And yet ne-
uertheles had the soule leuer for to be in alle this pynne
chan for to be blinded wyth the fals loue of the worlde.
for that were helle to suche a soule/ But the sufferynge
of this manere pynne is noughte but purgatory/ & there-
fore he sufferyth it gladly/ & he wolde not putte it awaye
though he myghte/ for it is soo proufytable/ All this do-
oth our lord in grete proufyte of the soule/ for to dry-
ue it oute of the fessualyte/ that it myghte receyue ghost-
ly lyghte/ For after this whan the soule is thus moxyfi-
ed and brought fro worldly loue in to this darknesse/ &
it hath noo more sauour ne deylte of worldly lyhyng
than of strawe/ But her bynkyt it bytter as wormo-
de/ Whenne comyth the thirde tyme of magnyfieng/
And that is whan the soule is retyourmed in felynge in
pactye. and receyuech the yeste of perfeccyon and the
grace of contemplacyon/ and that is a tyme of grete re-
lite/ for thenne is Jhesu more homely with a soule/ And
after this comyth the fourth tyme of gloryfyenge/
That is whan the soule shal be fully retyourmed in the
blyss of heuen/ For thysle soules that arne thus called
fro synne and thus ryghted oz elles on oother maner ly-
ke by dyuers assayenge bothe thozoughe fyre and wa-
ter. and afterwarde are thus magnyfyed they sholde be
gloryfyed/ For our lord shal then yeeue hē fully & they

here coueyted / and moze than they colde couete / for he
 shall acceple hem aboue al other cholen soules to the ent
 hede of cherubyn and seraphyn / sythen they passed all
 other in knowynge and louynge of god here in this lyfe /
 Wherfore he that woll come to this magnifyng drede
 not this rightynge / for that is the way / For our loyde
 sayth by his prophete a worde of grete confoite to all su
 che soules that are examined wth fyre of tribulacyon
 thus / *Puer meus noli timere. Si transieris per ignem
 flamma non nocebitte* That is: *Whiche chylde yf thou pas
 se thowgh fyre drede not for the flame shal not deete the*
It shal clyse the fro all fleschly synne / and make the abe
le to receyue ghostly fyre of the loue of god / and that ne
deeth for to be done fyrst For as I haue before sayd. it ma
 ye not elles be reformed in felynge /

How it falleth somtyme that soules begynnyng at pro
 ferynge in grace seme to haue moze loue as by our war
 de tokes than some haue that ben perfyte / and yet it is
 not soo in soth wpyth in / Caplin

xxix.

But now sayest thou how maye this be sothe For
 there are many soules newe tourned to god that
 haue many ghostly felynges. Some haue grete compun
 ction for her synnes. and some haue grete deuorpons &
 feruours in her prayers. and often haue sundry techin
 ges of ghostly lyte in vnderstanding: and some men ha
 ue other maner felynges of confortable here and grete
 swetes / and neuertheles thise soules come neuer fully
 in this trefull derkenes that I speke of wth feruent
 fyre and lastyng loue and thought in god: These askest
 thou whether thise soules be reformed i felynge or nou
 ghte / It semeth yes. in al moche as they haue suche gre
 te ghostly felynges that other men that stode only i sayth
 sele not of / Unto this I maye saye as me thyngkith. that

Caplin
 ffa

Isa.
 xlii.

thise ghostly felynge whether they stonde in compuncti
on or deuocyon or in ghostly ymaginacyon are not the
felynges whiche a soule shal haue and fele the grace of
contemplacion / I say not but they are soch fast and gea
rouously peny of god / But thyle soules that fele suche
are not yet reformed in felynge: ne they haue not yet
pette of perfeccion ne ghostly the brenninge loue of. And
as they maye come to / And neuer theles often is sent
other wyle: that suche soules fele more of the loue of god
than other that haue the pette of perfeccyon / In alme the
as the felyng the wyth more outwarde by grete feruour
of bodily tokens. in weppinge prayenge dwellinge & pre
hyng and other bodily styrng. soo feruorly that it se
myth to a nother man that they were euer rauyshed in
loue / And though me thynkith it is not soo / wel I wrote
that thise maner felynges and feruours of deuocion and
compunctyon that thise men fele are gracious pettes of
god sente in to chole soules for to drawe hē out of worldly
ly loue and fleschly luste that hath ben longe tyme rotd
in her hert. fro the whiche loue they shold not be drawē
out but: suche feable styrng of grete feruours: neuer
theles hē feruours is someche in our warde shewyng
it is not only for mochenes of loue hē they haue but it is
for litynes and weyknes of her soule that may not bere
a lityl to whyng of god for it is yet as it were fleschly felt
ned to the flesche & neuer was yet departed fro ghostly
mortal tyng: and therfore the lest to whyng of loue and
the lest spekyl of ghostly lyte sent fro heuen in to eache
a soule is so moche & so comfortable & so delectable over
al the lityng that euer it felt before in fleschly loue of
chly tyng & it is overtaken with it / And also it is so ne
we and so depe and so vnkouth that it maye not suffice
for to bere it but by itself and shewyth out in weppinge

lobbng & other bodily stirpge / Right as the costrell þ
 is olde whan it recepueth new wine that is freshe And
 myghy: the costrel boyleth oure and is in poynce for to
 cleue and breste vnipl the wyne hath boyled and spour
 ged oure al vncleynesse / but also sone as the wyne is fy
 ned and cleryd thenne it stondesth styl and the costrel ho
 le / Right so a soule that is olde thugh synne whan it re
 cepueth a lytel of the loue of god that is soo freshe and
 so myghy þ the body is in poynce for to cleue & to breste
 ne were that god kepith it hole / But yet it brestyth oure
 at the eyen by weping. and at þ mouth by spekyng. and
 þ is moze for weyknes and feblenes of the soule thā for
 mykylnes of loue / For afterwarde whan loue hath boyl
 ed al the vncleynnes oure of the soule bi suche grete fer
 uours then is the loue clere & stondesth styl: And then is
 both the body and the soule moche moze in pees and yet
 hath the soule moche moze loue than it had before thoug
 h it she welesse outwarde / For it is now al hole in reste
 wythin. and noughte but licyll in outwarde she wyng
 of feruour / And therfore I saye þ thysle soules þ felen su
 che grete bodily feruours though they be in moche gra
 re are not yet refourmed in felynge but they are grete
 dysposed to warde. For I trowe that suche a man naly
 þ hath be grete defolled in syne shal not be refourmed
 in felynge but yf he be fyrste breste and purifyed wyth
 suche grete compuncyons gopynge before /

Another soule that neuer was moche defolled wyth
 loue of þ wo:ld but hath euer be kepte fro grete synnes
 in innocēce maye lyghtlyet and moze pryuely wythout
 grete feruour she wed outwarde com to this refourmyng
 ge / Thenne is this soch as I hope that suche comfortes
 and feruours that a soule felyth in the state of beggyn
 ge or of profpyng are as it were his ghosly foode sence.

fro heuen for to strengthe hym in his trauele/ Right as
 a pylgryme traueyleth al daye meteles & drynkles. and
 is nerehonde ouercome wth weynes fallerth at the la
 ste to a good Inne. and there hath he mete & drynke/ & is
 wel refreshed for the tyme/ Right soo ghostly: a deuou
 te soule that wol forlake the loue of the worlde/ & wolde
 sayne loue god/ and settyth al his belynes thereto: pray
 eth and traueyleth al daye bodely and ghostly/ and som
 tyme feleth noo comforte ne sauour in deuocyon/ The
 our lord haungeth pyte ouer al his creatures that it shol
 denot perishe for defawt ne tozne fro heuyness or grut
 chynge sendeth it amonge his ghostly foode & comforte
 th it in deuocyon as he woucheth saaf/ And whā the sou
 le feleth ony comforte thenne holdeth he hym wel payd
 for all his traueyle and all the disease that it had on the
 day whan it faterth well at cūen by felynge of ony grace
 The self wyle fallerth it of other soules that are profityn
 ge & set forth in grace/ They felen ofte tymes gracious
 to wchynge of the holy ghoste in her soule/ bothe in vn
 derstonnyng & syght of ghostly thynges and in affecty
 of loue/ But yet ben they not reformed in felyng/ ne
 they are not yet perspyce/ for why al suche felynges come
 to hē in that state as it were vnwarly/ for they come or
 they wyte it/ & gooth fro hem or they wyte it/ And they
 can not come therto open. ne wote not where they shall
 fynde it for they haue not yet homlynnes with hē of thou
 ghte and lastyng desyre in Jhu/ ne the eye of her soules
 is not oppned to beholdyng of gostly thynges. but they
 nyghe falle towarde/ & therfore they are not yet reformed
 in felyng/ ne they haue not yet ful pect of contempla
 cyō/ ¶ On what maner a man shal haue knowynge of
 his owne soule/ and how a man sholde sette his loue in
 Jhu god & man one person. Capit

I nedeth a soule that wolde haue knowynge of
ghostly thynges for to haue firste knowynge of it
self/ For it maye not haue knowynge of a kynde aboue it
self but yf it haue knowynge of itself/ And that is whan
the soule is soo gadred i to itself/ and departed fro behol
dyng of al erthly thynges & fro the vse of bodely wittes
that it felyth itself as it is in the owne kynde without a
body/ Whenne yf thou coueyte for to knowe and see thy
soule what it is. thou shalt not coyne thy thought with
ymagination in to thy body for to seke it and fele it as it
were hyd within thy body herre. as thy body is hydde & hol
den within thy body/ If thou seke soo thou shalt neuer
fynde it in itselfe/ The more thou sekest for to fynde &
fele it as thou woldest fele a bodily thyng the farder thou
arte therfro/ For thy soule is no body but a lyfe vnsear
ble. not hyd and holden within thy body as a lesse thyng
is hyd & holden within a more but it is holdynge and
guydynge thy body moche more than thy body is in my
ght & in vertue/ Then yf thou wolt fynde it with draw
thy thought fro al bodily thyng outwarde & fro myn
de of thy owne body. also fro al thy fyue wyttes as mo
che as thou maye. and thynke on the kynde of a reasona
ble soule ghostly as thou woldest thynke for to knowe
ony vertue as sochfastnes or mekenes or ony other ver
tue/ Righte soo thynke that a soule is a lyfe vnderely
& vnsearable & hath myght in itself for to see and knowe
the souerayn sochfastnes. And for to loue the souerayne
goodnes & is god/ whan thou seest this then felyst thou
somwhat of thyself/ Seke thyself in none other place/
but & more full & & more clerly & thou maye thynke of
the kynde and the waychynes of a reasonable soule what
it is and what is & whyndly the thyng of it & better seest
thou thyselfe/ It is ful harde for a soule that is rude and

moche in the fleshe for to haue syghte and knowynge
of it or of an angel or of god / It falleth anone in to yma-
gnacion of bodily shappe. and it wenech thereby for to
haue the sighte of it selfe. and so of god and so of ghostly
thynges / And that maye not be / For alle ghostly thi-
nges are seene and known by vnderstanding of the soule
not by ymaginacion / Ryght as a soule seeth by vnder-
standing that the vertu of right wynges is for to yeeue to
euery thyng that is oweth to haue / right so & on suche
a maner maye the soule see it selfe by vnderstandinge /
Nevertheless I saye not that the soule shall reste it selfe in
this knowynge / but it shal by this take hyer knowynge
aboue it selfe & that is the kynde of god / For the soule is
but a myrrour in the whiche thou shalt see god ghostly /
And therefore thou shalt spylle thynde the myrrour & kepe
it brighte & cleane fro fleschly sygh & worldly vanytee / &
holde it well by fro the erthe that thou myght see it & our
lozbe therein also / For to this ende traueylen all chosen
soules in this lyfe in her meaning & in her enent though
they haue not sperryally the feelinge of this. And therefore
it is said before that many soules begynnyng & proficyng
haue many grete seruours & moche swete deuocion and
as it seemeth by enyng al in loue. & yet haue they not per-
fytly loue ne ghostly knowynge of god / For wyte thou
well seie a soule neuet somoche seruour / somoche that
him thinkyth that his body may not bere it. or though he
melte al in to wepyng. as longe as his thyngyng & his
beholdyng of god is in doubt. or al in ymaginacion & not
in vnderstanding he comenot yet to perfyte loue ne to co-
templacion / For thou shalt vnderstande that the loue of god is
on thre maner wyse / Al are good. but echone is better
than other. The firste cometh of fith through fapth wyth
our graciouse ymaginacion or ghostly knowynge of god /

This loue is in the leest soule that is refourmed in fap
 ch in þ lowest degree of charyte/ And it is good: for it sug
 fpreth to saluacion: The seconde loue is that a soule fee
 lyth thozugh fapch & ymagynacion of Ihu i his manhe
 de. This loue is bettes than the fyrste whan the ymagy
 nacion is styred by grace/ for why the ghostly eye is ope
 ned in beholdynge of our lordes manhede/ The thyrde
 loue that the soule feleth thozugh ghostly syght of þ god
 hede in the manhede as it maye be seen here/ that is best
 and wooste worthp/ and that is perfyte loue this loue a
 soule felyth not vnto it be refourmed in felyng/ Soules
 begynnynge & profyting hath not this loue. for they can
 not thynke on Ihu ne loue hym goodly but as it were al
 manly & fleschly after the condycyons & lyknes of man
 and vpon that rewarde they shape al her wozechynge in
 her thoughtes & in her affeccyons/ They drede hym as
 a man & worshyp hym & loue hym pryncypally in maly
 ymagynacion & go no ferder/ As thus: If they haue do
 ne amylle and trespased apenst god they thynke then þ
 god is wrothe with hem as a man shold be if they had tres
 pased apenst hym. & therfore they falle downe as it we
 re to the fete of our lord with sorowe of herte and cryen
 mercy/ And whan they done th^o they haue a good trust
 þ our lord of his mercy wol foryue hem her trespasse/
 This maner of doyng is ryght good/ but it is not gho
 stly as it myghte be/ Also whan they woll worshyp god
 they present hem in her thought as they were before our
 lordes face in a bodely lykenes. & ymagyne a wonder
 ful lyght there our lord Ihesu is/ and thenne they reue
 rence hym & worshyp hym & drede hym/ & fully put hem
 in his mercy for to do with hem what he wol/ Also whā
 they wol loue god they beholde hym worshyp hym & dre
 ue hym as a man. not yet as god in man eyther in hys

passyon or in some other thyng of his manhede and in þ
 beholdinge they fele her hertes moche stired to that loue
 of god/ This manere of woꝛthyng is good & gracys
 but it is moche lesse and lower than is the woꝛthyng of
 vnderstonnyng/ That is whan the soule graciously
 beholdeth god in man/ For in our lord Ihesu are two
 kyndes. the manhede. and the godhede/ The one ryght
 as the godhede is more souereyne and more woꝛthy thā
 is the manhede/ Ryght so the ghostly beholdyng of the
 godhede in Ihesu mā is more woꝛthyer. and more ghost
 lyer. and more medeful than beholdyng of the man
 hede alone/ whether he beholde the manhede as dedly or
 as glozfyed/ And ryght so by the same skyl the loue þ a
 soule felyth in thynkyng and beholdyng of the godhe
 de in man whan it is graciously shewed is woꝛthyer
 ghostlyer & more medeful than the seruour of deuocyon
 that the soule feleth by ymaginacyon oonly of the man:
 hede shewe it neuer somoche outwarde/ For in rewarde
 of that this is but manly/ for our lord sheweth hym
 not in ymaginacion as he is. ne that he is/ for the soule
 myght not that tyme for freete of the flessh hede suffre is
 too/ Neuerthels vnto suche soules that can not thynke
 of the godhede ghostly that they sholde not erre in her de
 uocyon. but that they sholde be comforted & strengthed
 through some maner Inwarde beholdyng of Ihu for to
 forsake synne and the loue of the worlde. therfore oure
 lord Ihesu tenpreth his vnseable lighte of his godhede
 and clotheþ it vnder bodile lykenes of his manhede.
 and shewþ it vnto the Inner eye of a soule. and fedeth
 it wyth the loue of his precyous flessh ghostly/ The
 whiche loue is of soo grete myghte that it sleeth all wy
 ked loue in the soule and strengthe it for to suffre body
 ly pynance and other bodyly dyscase in tyme of nede/

for loue of Ihesu/ And this is the shadowyng of our lord
 Ihesu ouer a chosen soule. in the whiche shadowyng
 the soule is kepte fro brennyng of worldly loue. For ryght
 as a shadowe is made of a lyght & of a body: ryght so
 this ghostly shadowe is made of þe blessed vnsceable lyght
 of the godhede & of the manhede ooned therto shewed to
 a deuout soule/ of the whiche shadowe the prophete say
 eth thus/ *Dñs ante faciē nostrāz xps dñs sub vmbra ei⁹*
viuemus inter gentes/ Our lord cryeth before our face
 as a spyrite vnder his shadowe we shal lyue amonge fol
 ke/ That is our lord Ihesu in his godhede is a spyrite
 that maye not be seen of be lyuynge in fleshe as he is in
 his blessed lyght. therfore we shal lyue vnder þe shadowe
 of his manhede as long as we are here. But though this
 be sooth þe this loue in ymaginacyon be good/ Neuerthe
 les a soule sholde desyre for to haue ghostly loue in vnder
 stōdyng of the godhede. for that is the ende & þe fulfyll
 of the soule/ and al bodely beholdynges are but meanes
 ledyng a soule to it/ I say not that we sholde refuse the
 manhede of Ihesu and departe god fro man. but thou
 shalt in Ihesu man beholde dyede. wonder. & loue ghost
 ly the godhede. And so shalt thou without departyng lo
 ue god in man. and both god & man ghostly & not fleshy
 ly/ Thus taught our lord mary maȝdeleyne that shol
 de be contemplatyfe. whan he sayd thus/ *Noli me tangere*
non dñ enī ascendi ad patrē meū Touche me not I
 am not yet styed vp to my fader/ That is to saye: Mary
 magdalene loued wel our lord Ihesu before the tyme of
 his passyon/ but her loue was moche bodely & lytly ghost
 ly/ She crowed wel þe was god but she loued hym
 a lytly as god/ so she kouch not thefe/ and therfore she
 suffreth al her affeccyon and al her thoughte falle in hym
 as he was in fourme of man/ And our lord blamed her

Joh. x

not thenne but prayled it moche / But after whan he
 was risen fro dethe and appered to her she wolde haue
 woꝛshypped hym with suche manere loue as she dyde
 before / and thenne our lord forbode her and sayd thus
 To wche me not: That is. sette not thy resten the loue
 of thyne herte in that fourme of man þe thou seest with
 thy fleschly eye only for to reste therein. for in that four
 me I am not styed vp to my fader That is I am not euē
 to the fader. for in that fourme of man I am lesse than
 he: To wche me not so. but let thy thought and thy loue
 in þe fourme in whiche I am euē to the fader / that is þe
 fourme of the godhede / and loue me: knowe me. & woꝛ
 shyp me as god & man godly. not as a man manly / So
 shalt thou touche me. for sythen I am both god & man
 and al the cause why I shal be loued & woꝛshipped is for
 I am god: and for I toke the kynde of man. And therfo
 re make me god in thyne herte and in thyne loue / And
 woꝛshyppe me in thyne vnderstonnyng as Ihesu god
 and man: souereynes of fastnes and souereyne good
 nes and blessed lyfe for that I am / And thus taughte
 our loide her as I vnderstonde and also al other soules
 that arne dysposed to contemplacion and able thereto
 that they sholde doo soo. Neuertheles other soules that
 arne not sybtyll in kynde. ne are not per made yhostly
 thorough grace it is good to hem that they kepe for the
 her owne woꝛshyppe in ymagynacion with manly
 affectyon vnto more grace come freely to hem . It is
 not syker to a man to lene one good thyng vterly cōly
 he see and fele a better. Upon the selfe wyse it maye be
 sayd of other maner felinges that are like to bodily / as
 helyng of delectable songe. or helyng of comfortable
 hete in the body: seenge of lighte. or swetnes of bodily sa
 uour. These are not yhostly helynges. for yhostly elyn

ges are felte in the myghtes of the soule/ principally in
 vnderstandyng & loue. and lytel in ymagynacyon/
 But thise felynges are felte in the myghtes of the body
 in ymagynacyon/ and therfore they are not ghostly fe-
 lynges. But whā they are best & moost true. yet are they
 but outwarde tokens of the Inly grace that is felte in þ
 myghtes of the soule/ This may be openly pꝛeued by ho-
 ly wyrt sayeng thus/ Apparuerūt apꝛostolis disꝛecti
 lingue cāq̃m ignis. sed itē supꝛa singulos eozum spꝛitū
 tū scūs/ The holy ghost appered to the apꝛostles in the
 Daye of penthecost in the lickenes of bꝛennynge tonges
 & enflammed her hertes. & let vpon eche of hem/ Now
 soth it is the holy ghost that is god in hymse lfe vnseable
 was not that fyre ne the tonges that were seen. ne that
 bꝛennynge that was felt bodily. but he was vnseably felt
 in the myghtes of her soules/ so; he lyghened her reason
 and kyndeled her affection thꝛugh his blessed pꝛesence
 so clerely and so bꝛennyngly that they had. sodeynly the
 ghostly knowyng of sothfastnes & þ ꝑꝛerfecyon of loue
 as our loꝛde behyght hem sayenge thus/ Spiritus san-
 ctus docebit vos omnem veritatem/ That is. the holy
 ghost shal teche you al sothfastnes/ then was that fyre
 and that bꝛennynge nought elles but a bodily token ou-
 warde shewyd in wyꝛnessyng of that grace that was
 Inwardly felte/ And as it was in hem/ so is it in other
 soules that are vꝛysped and lyghened within of the holy
 ghost. and haib with that suche outwarde felyng in co-
 forte and wyꝛnessyng of the grace inwarde/ But that
 grace is not as I hope in all soules that are ꝑꝛerfyt but
 there our loꝛde wol/ Ocher Inꝑꝛerfyt soules that haue
 suche felynges outwarde and haue not yet receyued In-
 warde grace it is not good to hem to reste in suche felyn-
 ges outwarde/ but in as moche as they helpe the soule to

Act.

Joh.

more loue. and to more stablynesse of thoughte in god/
For some maye bettue and some may be seyned as I ha
ue sayd before/

How this maner of spekyng of resourmyng in felin
ge of a soule shal be take And on what wyse it is resour
med and how it is founde in saynt poules wordes.

Now I haue sayd to the a litell of resourmyng
in saynt. and also I haue towehed to the a litell
of the forthgoyng fro that resourmyng to the hygher
resourmyng that is in felynge. Not in that entent that
I wolde bi thys wordes sette goddis worchyng vnder
a lawe of my spekyng. As for to saye th^e worcheth god
in a soule and none other wyse/ Nay I meane not soo/
But I saye after my simple felinge that oure lord wo
rcheth thus in some creatures as I hope/ And I hope
well that he worcheth other wyse also that passyth my
wyse and my felinge/ Neuetheles whether he worche
thus of other wyse by sundry meanes in lenger tyme o
shorter tyme/ wyth moche traueyle or litel traueyle/ yf
all come to one ende. that is to the persyte loue of hym/
thenne it is good ynoughe/ For yf he wol geue one soule
on one daye the full grace of contemplacon and with
oute ony traueyle as he well maye / as good is that to
that soule as yf he had be examined pynyd mortyfyed
and purifyed twency wynter/ And therfore vpon this
maner wise take in my sayenge as I haue sayd. and na
lp as I thynke to saye / For now by the grace of our
lord Ihesu shall I speke a litell as me thynketh more
openly of resourmyng in felynge what it is and how
it is made. and whyche are ghostly felynges that a sou
le receyueth/ Neuetheles fyrste that I take not this
maner of spekyng of resourmyng of a soule in felynge

Ro. xii

as fepnyng or fantasie / therfore I shall grounde it in
 saynt poullis wordes where he sayth thus / Nolite con
 formari huic seculo sed reformamini in nouitate sent^{ie}
 vestri / That is: ye that are thugh grace refourmed in
 fayth conforme you not hensforwarde to the maners of
 the worlde in pryde in couetyse and in other synnes. but
 be ye refourmed in newehede of felynge / Loo here thou
 maye see that saynt poul spekyth of refourmyng in fe
 linge / And what that newe felinge is. he expownerh in
 a nother place thus / Ut impleamini in agnitione volu
 tatis eius in omni intellectu et sapia spiritali / That
 is: we praye god that ye maye be fulfylled in knowinge
 of goddis wyll in all vnderstandynge and in all maner
 ghostly wysdom / This is refourmyng in felinge / For
 thou shalt vnderstonde that the soule hath ii. maner of
 felinges. One without of the fyue bodily wyttes. a no
 ther within of the ghostly wyttes the whiche are proper
 ly the myghtes of the soule / Whynde reason and wyll /
 whā thysle myghtes are thugh grace fulfylled in al vn
 derstandynge of the wyll of god and ghostly wyddom the
 ne hath the soule newe gracypus felynge / That thys is
 soth he sheweth in a nother place thus / Renouamini
 spiritu mentis vestre & induite nouū hominem qui secū
 dum deum creatus est in iusticia: scitate et veritate.
 Be ye renued in splyte of pour soule / That is: ye shall
 be refourmed not in bodily felynge ne in ymaginacion
 but in the ouer partye of pour reason / And clothe you
 in a newe mā that is shapen after god in right wylnes
 holynesse and sochfastnesse / That is: your reason that
 is properly the ymage of god thugh grace of the holy
 ghoste shall be clothed in a newe lyght of sochfastnesse /
 holpnes. and ryght wylnes / And thenne it is reformed
 in felynge / For whā the soule hath perfyte knowynge

Col. iii

of god the more it is reformed / Thus sayth saynt poul /
 Expoliantes veterē hominē cū acibus suis induite no
 uū qui renouatur in agnitione dei scdm ymaginē ei⁹
 qui creauit eum / Spoule yourself of þ olde man with
 al his dettes That is cast fro you þ loue of þ worlde with
 al worldly maners. And clothe you in a newe mā. That
 is: ye shal be renewed in þ knowynge of god after þ lyk
 kenes of hym þ made you / By thyle wordes thou may
 vnderstonde þ saynt poul wolde haue mennes soules re
 formed in pertye knowynge of god. for þ is þ nowe fe
 lynge þ he speketh of gernerally And therfore vpon his
 wordes I shal saye moze openly of this reformynge as
 god geueth me grace / For there is two maner knowyn
 ge of god One is had principally in ymaginacion. & ly
 etl in vnderstonnyng / This knowynge is in cholen sou
 les begynnynge and prouffynge in grace þ knowen
 god. and louen hym al manly. not ghostly with manly
 affectyons & with bodely lyknes as I haue befoze sayd
 This knowynge is good. and it is lykned to mylke by
 þ whiche they are tenderly nourysshed as chyldern un
 tyl they ben able for to come to the fathers boorde & take of
 his honde hole brede. A nother knowynge principally fe
 led in vnderstonnyng & lyetl in ymaginacion. for þ
 vnderstonnyng is lady & ymaginacion is a mayden
 seruyng to the vnderstonnyng whan nede is / know
 ynge his hole brede mete for profyte soules / and it is re
 formed in felynge /

How god openeth the Inner eye of the soule to see
 hym not al at ones but by dyuerse tymes / And of thre
 maner of reformynge of a soule by ensample.

Capitulum.

xxxii

A Soule þ is called fro the loue of worlde & after
 þ is tryghed & assayed. mortified & purged as

Ihaue befoze sayd: our lord **I**hu of his merciful good
 nestre fourmyth it in selyng whan he wouchyth saaf he
 openeth the inner eye of the soule whan he lyghtneth þ
 reasht thugh colychynge and chynge of his blessed
 lyght for to se hym and knowe hym. not al fully at ones
 but lityll and lityll by dyuers tymes as the soule maye
 suffre hym/ He seeth hym not what he is. for that maye
 no creature doo in heuen ne in erthe: Nor he seeth hym
 not as he is/ for that lyght is oonly in the blyss of heuē
 But he seeth hym. þ he is an vnchaungable beyng/ a
 souereyne myght: souereyne sochfastenes: souereyne go
 odnes: a blessed lyf: an endles blyss/ This seeth þ soule
 and moche moze that comyth wth al not blyndly and
 nakydly & vnfaourly as doth a clerke that seeth hym
 by his clergye cfly though myght of his naked reason
 but he seeth hym in vnderstonnyng that is comforted
 & lyghted by the yeste of the holy ghost with a wonderfull
 reuerence and a preyng byrennyng loue. and wth ghostly
 lyfaour & heuenly delyte moze clerly & moze fully thā
 it maye be wyrtē or sayd/ This lyghte though it be but
 thortly & lityll is so worth & so myghty that it dra weth
 and rauyeth al the affeccio of the soule fro beholding
 & the mynde of al erthly thyng therto for to reste therein
 euermoze yf it myghte/ And of this manere of lyghte &
 knowynge the soule groundeth al his worthynge in war
 de in al the affeccions/ for thenne it drederth god in mā
 as sochfastnelle wondreth hym as myghte/ loueth hym
 as goodnes/ This lyghte and this goodnes and this
 knowynge of **I**hesu with the blessed loue that comyth
 out of it may be called refourmyng of a soule in selyng
 and in sayth that **I** speke of/
It is in sayth/ for it is derke yet as in rewarde of that
 ful knowynge of **I**hu wth the blessed loue that comyth

onte of it þ̄ ſhal be in heuen / For then ſhal we ſe hym not
 oonly þ̄ he is but as he is / As ſaynt Iohn ſayth / Tunc
 videbimus eum ſicut eſt / That is: Thenne ſhal we ſee
 hym as he is / Neuertheles it is in ſelynge alſo as in re-
 warde of þ̄ blynde knowynge that a ſoule hath ſtondyn-
 ge oonly in faythe / For this ſoule knowyth ſomwhat
 of the very kynde of Iheſu god thozughe his gracious
 lyght / but þ̄ other knowyth not. but oonly crowith it is
 ſoth. Neuertheles þ̄ thou þ̄ better maye conceyue what
 I meane I ſhal ſhewe chyle chze maner reſourmyng of
 a ſoule by enſaple of chze men ſtondynge inlyzt of the ſon
 Of the whiche chze one is blynde. a nother may ſee but
 he hath his eyen ſtopped / the chyzde lokyth forth full ſp-
 ght / The blynde man hath no maner knowynge that he
 is in the ſon / but he crowith it yf a true man telle hym
 And he betokeneth a ſoule that is oonly reſourmed in
 fayth þ̄ crowyth in god as holy chyzche ſeeketh & wote
 not what / This ſuffyceth as for ſaluacyon / That other
 man ſeeth a lyght of the ſonne. but he ſeeth it not clerly
 what it is for the yd of his eye letteth hym that he maye
 not ſee / But he ſeeth thozugh the yd of his eye a glyme-
 ryng of grete lyght / And he betokeneth a ſoule that
 is reſourmed in fayth and in ſelynge / and ſoo is he con-
 templatyfe. For he ſeeth ſome what of the godhede of
 Iheſu thozoughe grace / Not clerly ne fully. for the yd-
 de that is hys bodyly kynde is yet a walle bytwyx hys
 kynde and the kynde of Iheſu god and lettethe hym
 frome the clere lyght / But he ſeeth thozoughe chys
 walle after that grace towchyth hym more oz leſſe
 that Iheſu is god. and that Iheſu is ſouereyne good-
 neſſe and ſouereyne beynge. and a bleſſyd lyfe / and
 all that other goodneſſe compth of hym / Thus ſee
 ſhe the ſoule by grace not aſenſtondynge

the bodilly kynde. and the moze cleane and subtyll hat the
 soule is made. and y moze it is depared fro fleschly hede
 the sharper sight it hath & the myghtyer loue of the god-
 hede of Jhesu. This syght is so myghty that thoughe
 none other man lpyng wolde crowe in Jhesu ne loue
 hym he wolde neuer crowe the lesse ne loue hym the lesse
 for he seeth it sochfastly that he may not vncrowe it.
 The thyrde man y hath ful syght of the sonne he croweth
 it not. for he seeth it fully. And he betokeneth a ful blef-
 syd soule that without ony walle of body or of synne see-
 th openly the face of Jhesu in the blyss of heuē. There
 is no fapth. & therfore he is fully refourmed in selyng.
 There is no state aboue the seconde refourmyng that a
 soule may come to here in this lyfe. for this is the state of
 perfeccyon & the way to heuen warde. Neuertheles al y
 soules that are in this state are not al lyke therforth. For
 some hath it lytyl shortly & seeldom. & some longer clere-
 and oftiner. and some hath it best clereft and lengest af-
 ter y aboundyng of grace. & yet al thyle haue the yeste of
 contemplacion. For the soule hath not perfyte syght of
 Jhesu al at ones. but fyrst a lytyl & a lytyl. and after y it
 profycceth and comyth to moze selyng. And as longe as it
 is in this lyfe it maye waxe moze in knowyng & in this
 loue of Jhesu. and sochly I wrote not what were moze le-
 yf to luche a soule that hath seide a lytyl of it than vicer-
 ly al other thynges lesse and lesse at nought. Went off-
 ly therto for to haue clere syght & clennes loue of Jhesu
 in whō is al the blessed cypnyte. This maner knowyng
 of Jhesu as I understonde is the openyng of heuen to
 the eye of a cleane soule of the whiche holy mē speke of in
 her wyrryng. For as some wene that the openyng of
 heuen is as yf a soule myghte see by ymaginacio thugh
 the scyes about the spymament how our lord Jhesu se-

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with in his wnght in a bodily light as moche as an
hand with sonne. Nay it is nat so. ne though he see ne
ur so hyght on that maner sochly he seeth not the gost
ly heuen. The hygher he styeth above the sonne for to
see ihesu god so by suche pyagnaciō the lower he fal
lyth binteth the sonne. Neuertheles this maner syght is
suffrable to simple soules that can noo better seche him
that is vnsable.

¶ Howe ihu is heuen to the soule. And why he is cal
led lxxi.

Caplm.

xxiii.

What is heuen to a resonable soule. Sochly
noughte elles but ihesu god. For yt that
be heuē only that is aboute al thyng. then
is god onely heuen to mānes soule for
he is onely aboute the hilde of a soule. the
neyt a soule may thowgh grace haue knowynge of þ
blessed kynde of ihesu sochly he seeth heuē for he seeth
god. Therefore there are many men that erren in un
derstodunge of some wordes that are sayd of god. for
they haue stonde them not gostly. holy wyrtynge say
th that a soule that wol fynde god shall lyft vpwarde
the inner eye & seke god aboute itselfe. Wherof some
me that wolde wo after this sayenge understode this
worde aboute hemself as for hygher settinge in stede &
worthynes of place as one elemente or planete is abo
ue another in settinge & worthynes of a bodely place.
But it is nat so gostly. for a soule is aboute al bodily
thynges not by settinge of stede but by subtyltye & wor
thynes of kynde. Right soo on the selfe wise god is a
boute all bodily & gostly creatures not by settinge of
stede but by subtyltye & worthynes of his vntangea
ble blessed kynde. And therfore he that wol wisely seche
god & fynde hym he shall not renne out in his thoughte
as he wolde styme aboute the sonne & parte the firma
me.

ment and ymagyn that mageste as it were of an hundred sonnes/he shall rather dꝛawe downe the sonne at the symamēt and forget it. and calke it beneth hym there he is. and lett all and all bodily thinge also at night/ And thynke thenne yf he can ghostly boch of him selfe and of god also / And yf he doo thus: thenne seeth the soule aboue it selfe/ thenne seeth it in to heuen. Upon this self maner shall this worde within be vnderstonde/ It is comonly sayd that a soule shall see our lord within all thyng and within it selfe/ Soch it is þ our lord is within all creatures/ but not on that maner þ a kernell is hyd wpythin the shell of a nutte. oz as a lytell bodily thyng is holdon within a nother moche/ but he is within all creatures as holdynge and keepynge hem in her beyng thꝛough subtylce and myghte of his owne blessed kynde & clennes vnscable/ For right as archyng that is moost precyous and moost clene is layed nerest/ Right soo by that lyknes it is sayde that the kynde of god that is moost precyous moost clene & moost goodly ferrest fro bodily hede is hyde within all thynges/ And therfore he that woll seeke god wpythin he shall forgete by the all bodily thynges for all that is wout. and his owne body/ and he shall forgete thynges of his owne soule. and thynke on the vnmade kynde. that is Ihesu þ made hym quiklich hym. holdich hym and yett hym reason & mynde and loue the whiche is within hym thꝛough his myghte and souerayne subtylce/ Upon this maner shall the soule doo when grace to wchpyth it. oz elles it woll lye lye anaple to seeke Ihesu. And to fynde hym wpythin it selfe and wpythin all creatures as me thikpyth/ Also it is sayd in holy wyrt that god is lyght/ Soo sayth saynt John. Deus lux &c. That is. God is lyght/ This lyght shall not be vnderstonde as for bodily lyght. but it is vnderstonde thus/

God is lychte. That is. God is trouthe and sochfastnes
 for sochfastnes is ghostly lychte. Whenne he that most
 graciously knowyth sochfastnes best seeth god/ and ne-
 vertheles it is lykened to the bodily lychte for this skill
 is as the sone sheweth to the bodily eye itself and
 all bodily thyng by it/ right so sochfastnes that is god
 sheweth to the reason of the soule itselfe fyrste. and by
 itselfe al other gostly thyng that nedeth to þ knowynge
 of a soule. Thus sayth the prophete/ Domine in lu-
 mine tuo videbim⁹ iumē/ Lorde we shall see thy lychte
 by thy lychte/ That is/ we shall see the that art sochfast-
 nes by thyselfe / On the selfe wryte it is sayd that god
 is fyre/ Deus noll⁹ ignis consumens est: That is. Our
 lorde is fyre wastynge/ That is for to save. God is not
 fyre elementare that heteth a body and brenneth it. but
 god is loue and charytee/ For as fyre wasted all bodily
 thyng þ may be wasted/ Right so þ loue of god bren-
 neth & wasteth all synne out of the soule. And maketh
 it cleane as fyre maketh cleane all maner metalle/ Thy-
 se wordes and alle other that arne spoken of our lorde
 in holy wrytte by bodily lykenesse muste nedes be un-
 derstonde ghostly. Elles there is noo sauour in hym/
 Nevertheless the cause why suche manere wordes are
 sayd of our lorde in holy wrytte is this / For we are so
 fleschly that we can not speke of god ne understonde of
 hym but yf we by suche wordes fyrst be entred in/ Ne-
 vertheles whan the Inner eye is opened thurgh grace
 for to haue a lytell lychte of Jhesu/ Whenne shall the
 soule toke lychtly ynough all suche wordes þ whiche
 of bodily thynges in to ghostly vnderstondynge. This
 ghostly openynge of the Inner eye in to knowynge of
 the godhede whiche I calle refournynge in sayth and
 seynge / For whenne the soule the whiche somwhat se-
 leth in vnderstondynge of that thyng whiche þ it had

p. xxxv.

Heb. xii.

S. cor
iiii.

Johi vii.

Capm.

xxviii.

before in naked cowlunge. and that is the begynnyng
of contemplaciō of the whiche saynt poule sayth thus
Non contēplātib; nobis q̄ vidētur sed q̄ non vidētur
Quia que vidētur temporalia sunt. que autem non
vidētur eterna sunt. That is: Our contemplaciō is
not in thynges that are seen. but it is in thynges vnse
ble. For thynges that are seen are passyng. but vnse
ble thynges are euerlastyng. to the whiche spgher eu
ry soule sholde desyre for to come to both here in party
and in the blyss of heuen fully. For in that spght & in
that knowyng of Jhu is fully the blyss of a resonable
soule & endles lyfe. Thus saith our lord. Hec est autem
vita eterna vt cognoscant te verum deum & quem mi
sisti Jhesu xpm. That is: Fader thys is endles lyfe p
thy chosen soules knowe the and thy sone whom thou
hast sente one sothfaste god.

Of two maner of loue reformed & vnformed
whar it meaneth. And how we be beholde to loue Jhe
su moche for our makynge. but more for our apen by
eng. but althermooste for our sayyng thrygh p̄ pectes
of his loue.

Capm.

xxviii.

But nowe wondrest thou speken this knowyng
of god is the blyss & p̄ ende of a soule: why the
ne haue I sayd here before that a soule sholde not elles
couepte but oonly the loue of god. I spake no thyng
of this sight p̄ a soule sholde couepte this. Unto this
maye I saye thus. that the sight of Jhesu is full blyss
of a soule: and that is oonly for the sight but it is also
for the blyssed loue that cometh out of that sight. Ne
uertheles for loue cometh out of knowyng & not kno
wyng out of loue. therfore it is sayd that in knowyng
& in spght p̄ncipally of god with loue is the blyss
of a soule and the more he is known the better he is
loued. But for asmoche as to this knowyng or to this

Jhu vii. 17

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one that cometh of it. may not the soule come without
 one/ therefore sayd I that thou shouldest coueyte loue/
 for loue is cause why a soule cometh to this knowyng
 and to this loue that cometh of it/ And on what man
 is that is I shall telle the more openly. Holy wyters saye
 soch it is that ther is two maner of godly loue/ One
 is called fourmed. a nother is called vnfourmed/
 Loue vnfourmed is god hym self the thirde perso-
 ne in trynyte that is the holy gost. He is loue vnfour-
 med & vnmade as saith Jo. sayth/ De^{us} dilectio est/ God
 is loue: That is the holy gost/ Loue fourmed is the af-
 fectiō of the soule made by the holy gost of the syghte
 and of the knowyng of sochfastnes that is god. only
 spred and sette in hym/ This loue is called fourmed
 for it is made by the holy gost/ This loue is not god
 in hym self for it is made. but it is the loue of the soule
 teler of the syghte of Ihesu & stired to hym only/ Now
 may thou see that loue fourmed is not cause why a sou-
 le cometh to y^e ghostly syghte of Ihesu/ And some men
 wolde thynke that they wolde loue god so brennyngly
 as it were by theyr owne mighte. that they were wo-
 thy for to haue the ghostly knowyng of hym/ Naye it
 is not soo. But loue vn fourmed that is god hymself
 is cause of all this knowyng/ For a blynde wretched
 soule is so ferre fro the clere knowyng and the blessed
 felynge of his loue thourgh synne and frelte of the bo-
 dily kynde that it myght neuer come to it. ne were it y^e
 endles mochenes of the loue of god. But thene by cau-
 se he loueth vs soo moche therefore he proueth vs his lo-
 ue that is the holy gost/ He is the prouer and the pefe.
 and maketh vs thenne by that pefe for to knowe and
 loue hym/ Lo this is the loue that I spake of that thou
 shouldest only coueyte and dysyre this vnfourmed lo-
 ue that is the holy gost/ For sochly a lesse chenge of a

p. Jo. iiii.

p. Johfi.

lesse pette than he is made nat anaple vs for to bynge
 vs to the blessed syght of Jhu. And therfore sholde we
 fully desyre and aske of Jhesu only this pette of loue
 he wolde for the mochenes of his loue so blessed touch
 our herte wryth his vnseable syghte to the knowyng
 of hym and departe wryth vs of his loue / as he loueth
 vs that we myghte loue hym aye / Thus sayth saynt
 Johfi / Nos diligam^{us} deum qm̄ ipse prior dilexit nos
 That is: Loue we god now for he fyrst loueth vs / He
 loued vs moche whan he made vs to his lyanes. But
 he loued vs more whan he bought vs wryth his precy-
 ous blode thrygh wylfull takynge of dech in his man-
 hede fro the power of the sende and fro the pyne of hell
 but he loueth vs moost whan he proueth vs the pette of
 the holy ghost that is loue. be þ which we knowe him
 and loue hym. and are made lyk that we are his so-
 nes chosen to saluacion / For this loue are we more to
 hym boude thā for ony other loue that euer shewed he
 for vs. eyther in our makynge or in our ayebyenge /
 For though he had made vs and bought vs: but yf he
 saue vs wryth all: what profyteth it elles to vs our ma-
 kynge or our byenge / Sochly ryght nought / Therfor
 the mooste token of loue shewed to vs as me thynketh
 is this / That he proueth hiselfe in his manhede to our
 soules / He gaaf hym selfe fyrste in his māhede to be
 for our Raunson whanne he offered hymselfe to the fa-
 der of heuen vpon the awter of the crosse
 This was a ryght fayre pette and a ryght grete to-
 ken of loue / But what tyme he graunt hymselfe in his
 godhege ghostly to our soules for our saluacion / And
 maketh vs for to knowe hym. and for to loue hym /
 Thenne loueth he vs fully / For thēne proueth he hym-
 selfe to vs / And more myghte he not proue vs / He lesse
 myghte not suffyre to vs /

In the name of the Father
 Amen

In the name of the Father
 Amen

¶ And for this shyfte it is sayd that the ryghtryng of a synfull soule thozugh foryeuenesse of synnes is accorded and appropored pynceppally to the woꝛchyng of the holy ghoſte / For the holy ghoſt is loue / And in the ryghtryng of a soule our loꝛde Jheſu ſheweth to a soule moost of his loue / For he doth awaye all synne and conyrt it to hym / And that is the beſte chyng that he maye doo to a soule / And therfore it is appropored to the holy ghoſt / The makynge of the soule is appropored to the fader. as for the ſouereyne myghte and power he ſhewyth in makynge of it / The byenge of it is accorded to the ſone as for the ſouereyne wyſſe and wyſdom that he ſhewed in his manhede / For he ouercome the ſeþe pynceppally thꝛugh wyſdome and not thꝛugh ſtrengthe / But the ryghtryng and the full ſauynge of a ſoule by foryeuenesse of synnes is appropored to the thꝛyde perſone that is the holy ghoſte / For therin ſheweth Jheſu mooste loue vnto mannes ſoule / And for that chyng ſhall he be mooste loued of vs aþen / His makynge is comen to vs and to all vnreſonable creatures / For as he made vs of nought. ſoo maye he hem And therfore is this werke gretelle of myghte. but not mooste of loue / Also the byenge is comen to vs and to all reſonable ſoules / as to Jewes and ſaracyns and to ſale cryſten men / For he dyed for all ſoules plynke / and bought hem. yf they woll haue the perſyte loue of it / Also it ſuffyceth for the byenge of al though it be ſo that al haue it not / And this werke was moſt of wyſdome not moſt of loue / But the ryghtryng and the halowynge of our ſoules thꝛugh the pece of the holy ghoſt. that is oonly in that woꝛchyng of loue. And that is not comen to all but it is a ſpecyall gyfte oonly to them whi the be choſen ſoules / And ſoþly that is mooste woꝛ-

chynge of loue to vs that are his chosen chylde.
 ¶ This is the loue of god that I spake of whiche thou
 shouldest couyte and desyre: for this loue is god hym self
 & þe holy gost. This loue vnformed whā it is prynced
 it worketh in our soule all þe godd is & all þe length of
 godenes. This loue loueth vs so that we loue hym for
 it cleareth vs frō all our synnes and maketh vs so to
 loue hym. & maketh our will stronge for to openston
 all synners and lyzeth vs for to assaye our self thugh
 byuers exercise both bodily & gostly in all vertues. It
 stretcheth vs also for to forsake the synne and fleshy af
 fections and worldly dyledes. It keepeth vs fro many
 ous temptacions of the fend. and bypuecheth vs our ex
 besynes & banys of the worlde. and fro conuersacion
 of worldly louers. All this dooth the loue of god vnfor
 med whā he prynceth hymself to vs. we do right nough
 but suffice hym and assente to him. for that is the moode
 that we doo that we assente wylfully to his gracypous
 workynge in vs. and yet is not that wyl of vs but of
 his makynge. so that methynketh that he dooth in vs
 all that is well done. & yet see we it not. And not onely
 dooth he thus. but after this loue dooth more. for he
 penereth the eye of the soule. and sheweth to þe soule that
 syght of Ihesu wonderfully. and the knowynge of him
 as the soule maye suffice it thus by lytyll and by lytyll
 and by that syght he rauyneth all the affeccon of the
 soule to hym & thenne begynneth the soule for to knowe
 we hym gostly and bypnyngly for to loue hym. The
 ne seeth the soule somwhat of the kynde of the blessed
 godhede of Ihesu howe that he is all and that he work
 cheth all. and that all gode dedes the whiche are done
 and gode thoughtes are onely of hym for he is all souer
 reyn myght & all souerei soveraynes & al souerein god
 nes. & therfore every gode wyl is wyl of him & by hym

This is the love of god
 which is the love of god
 which is the love of god

he shal only haue the worship & the thanke for all good
 dedes and noo thyng but he / for though wretched me
 ste'e his wo:chyp here for a whyle / neuerthelesse at
 the laste ende shall sochfastnesse shewe well that Jhesu
 dyde alle. And man dyde ryght uoughte of hym selfe /
 And chenne shall cheues of goddes that are not acor'ded
 wpych hym here in this lyfe for her crespas be demyd to
 dete. & Jhu shal be fully worshipped & thanked of al blef
 sed creatures for his wo:chyng / This loue is not elles
 but Jhesu hymself that for loue wo:chech al this i man
 nes soule. and refourmeth it i felyngeto his lykenes as
 I haue before sayd and somwhat as I shall saye / This
 loue byngeth in to the soule the full hede of all vertues
 and maketh al clene and true soft and easy. and to:nerth
 him al in to loue and in to likynge / And on what maner
 wyse he dooth that: I shall telle the a lytyll after warde /
 This loue drawyth the soule fro vayne beholdynge of
 worldly thynges in to contemplacyon of ghostly creatu
 res and of goddis pryuites / fro fleshy hede in to ghostly
 nes / fro erthly felynge in to heuenly sauour /
 How that some soule loueth Jhu by bodily feruours
 & by her owne manly affections that ben styred by gra
 ce and by reason / And how some louen Jhesu moze rest
 fully by ghostly affectyons only styred Inwarde thru
 gh specyally grace of the holy ghost.

Capitulum

xxv.

A hene maye I saye that he that most ha' b of this
 loue here in this lyfe most pleseth god. and most
 clere sighte shal haue of hym / and moost fully loue hym
 in the blyss of heuen / for he hath the most yest of loue he
 re in erth / This loue may not be had by a manes owne
 traueyle as some wene / It is freely had of the gracious
 yeste of Jhesu after moche bodily and ghostly traueyle

goyng befoze for there are some louers of god & maketh
hymself to loue god as it were by her owne myght / for
they streyne hemself thurgh grete byolence and pante
so strongly that they brast in to bodily feruours as they
wolde drawe downe god fro heuen to hem / And they
saien in her hertes and wyth her mouche / A lord I lo
ue the and I wolde loue the: I wolde for thy loue suffre
deth / And in this maner of wo:chyng they fele grete
feruour & moche grace / And soth it is me thynketh this
wo:chyng is gode and medfully yf it be well tempred
wyth mekenes & wyth dyscretion / But neuertheles they
seme loue not ne haue not the yeste of loue on that ma
ner as I speke of: ne they aske it not soo / For a soule that
hath the yeste of loue thurgh gracys beholding of Jhu
as I meane. or elles yf he haue it not yet / but wolde haue
it. he is not bery for to strayne hymself ouer his myghte
as it were by bodily strength for to haue it by bodily fer
uours: and soo for to fele the loue of god but hym thyn
keth that he is ryght nought. and that he can doo ryght
nought of hymselfe. but as it were a dede thyng only
hangyng & bozne by the mercy of god / He seeth well
that Jhu is al and dooth all. and therfore asketh he nou
ght elles but the yeste of loue /

For sythe that the soule seeth that his owne loue is nou
ght therfore it wolde haue his loue for that is ynough /
Therfore praiseth he and that desireth he that the loue of
god wolde toweche hym wyth his blessed lyghte that he
myghte see a lytyll of hym by his gracys presence: for
then shoulde he loue hym / And soo by this waye comyth
the yeste of loue that is god in to a soule / The more that
a soule nough yth itself thourgh grace by syght of his so
chfastnes some tyme wythoute ony feruour outwarde
shewd. and the lesse & it thynketh that it loueth or seeth

god. the nerer it nyygheth for to pzecepe the pefte of the
 blessed loue/ for then is loue mayster & worcheth in the
 soule: and maketh it forgere itselfe. and for to se & behol
 de onfly how loue doth/ And then is þe soule more sufferyn
 ge than doyng. and that is clene loue/ Thus saynt poull
 meaned whan he sayd thus. Quicūq; spū dei agunt hī
 filii dei sunt/ All chile that are wrought wyth the spyry
 te of god are goddes sōnes. þe soules þe are made some
 ke & so buxom to god that thei werke not of hemself. but
 suffice þe holy ghost styrre hem & worche hem in the felyn
 ges of loue wyth a swete corde to his styrnges/ Thysle
 aren specyally goddis sōnes most lyke vnto hym. Other
 soules that can not loue thus but traueplen hēself by her
 owne afflyccyōs & styrre hyself thzugh her owne thinkyn
 ge of god & bodyly exercyse for to drawe out of hēself by
 mastery þe felīg of loue by feruours & other bodily sygnes
 loue not ghostly/ they done wel & medful yf so þe they wol
 knowe mekly þe her werching is not þe kyndly gracious
 felyng of loue. but it is manly doyng by a soule at þe byd
 dyng of reason/ & neuerthelē thzugh þe godenes of god
 by cause þe the soule doth þe in it is. thysle māly affeccōns
 of þe soule styred in to god by mannes werchyng are toz
 ned in to ghostly affeccyōns. and are medeful as yf they
 had be done ghostly in the fyrste begynnynge/ And this
 is a grete curse yf of oure lordē she wed to meke soules
 that toz neth all thysle manly affeccyōns of kyndely loue
 in to the affeccyon and in to the mede of his owne loue:
 As yf he hadde wroughte hym all fully by hymselfe/
 And soothysle manly affeccyōns soo couened maye be
 called affeccyōns of ghostely loue thozoughe purchase
 not thozoughe kyndely bryngynge fourthe of the holy
 ghoste/ I saye not that a soule maye worche suche man
 ly affeccyōns only of itselfe wicheout grace/ for I wor

Robiii

1 cor 3

Phil. 2

wel that saynt paul sayth that we maye ryghte noughte
 do nethynke that gode is of ourself without grace. Non
 est qd sum^o sufficiences cogitare aliquid ex nobis qua
 si ex nobis. sed sufficiencia nra ex deo est. That is. we þ
 loue god wene not þ we suffice soz to loue oz soz to thyn
 ke good of ourselfe onl y / but our suffysynge is of god /
 For god worcheth in al both good werke and good wyl
 as saynt poull sayth / Deus est qui operatur in nobis et
 velle & perficere pro bona voluntate / That is: It is god
 that worcheth in vs good wyl and fulfyllynge of good
 wyl / But I saye that suche affectyon are good made by
 the wyl & meane of a soule after the general grace that
 he geueth to al chosen soules / not of spycial grace made
 ghostly by to wchynge of his gracypous pzeience as he
 worcheth in his pectyte louers as I sayd besore / soz in
 vnpectyte louers loue worcheth ferly by the affectyons
 of man. but inpectyte louers loue worcheth nerely by
 her owne ghostly affectyons: & sleeth in a soule soz þ sy
 me al oher affectyons bothe fleschly kyndly & manly. &
 þ is proprely the werchynge of loue by hymselfe / Thus
 loue maye be h^od in a lytyl in partye here in a clene sou
 le throug þ ghostly sygh of Jhu. but in þ blyss of heuē
 it is fulfyllid by clere sygh of his godhede / For there
 shall none affectyon be feled in a soule but godly and
 ghostly /

That the pestre of loue amonge al other pestres of Jhu
 is worthpest & moost profytable / And how Jhu doth al
 that is wel done in his louers osly for loue. And how lo
 ue makyth the vlyng of al vertues & all good dedes l y
 ght and easly / Capl'm

xxxvi

Ask thou then of god no thyng but this pest of
 loue that is the holy ghost / For among al þ pest
 res þ our lord geueth there is none so good ne so profy

table. so worthy ne so excellēt as this is / For there is no
 pette of god that is bothe the peuer and þ pette but this
 pette of loue / And therfore it is the best and the worþy
 est / The pette of prophete the pettes of myracles wor
 chynge the pette of the grete knowynge and conselynge.
 and the pette of grete fastynge oz of grete penance doyn
 ge: oz onp other suche are grete pettes of the holy ghoſt.
 but they are not the holy ghoſt / For a reproued soule &
 a dampnable myghthe haue alchile pettes as hath a cho
 ſe soule / And therfore al chile maner pettes are not gre
 ty for to desyre ne moche for to charge / But the pette of
 loue is the holy ghoſt god hymself. And hym may no sou
 le haue & be dāpned wþ al / For that pette saueþ it on
 ly fro dampnacyn: & makyth it goddis sone percepuer
 of heuēly heritage / And that loue as I haue before sayd
 is not the affectyon of loue that is formed in a soule: but
 it is the holy ghoſte hymselfe that is loue vnfourmed þ
 saueþ a soule / For he peueþ hymself to a soule fyrst oz
 the soule loueth hym / and he tourmeth þ affectyon in þ
 soule: & maketh the soule for to loue hym onoly for hym
 self / And not only that: but also bi this pette the soule lo
 ueth itself & al his euencyſt as it self only for god / and
 this is the pette of loue that maketh shedynge at wyre cho
 sen soules & reproued / And this pette makyth fully pees
 at wyre god & a soule. and only al blessed creatures holp
 in god for it makyth Jhu for to loue vs & vs hym also /
 And euery eche of vs for to loue ocher in hym / Couepte
 this pette of loue pꝛyncypally as I haue sayd / For yf he
 woll of his grace peue it the on that maner wyle it shall
 open & lyghet the reason of thy soule for to see sothfast
 nes þ is god & ghoſtly chynge / And it shal styre thyn af
 feccōn holp for to see sothfastnes þ is god & ghoſtly chyn
 ges / And it shal styre thyn affectyon holp & fully for to lo

we hym / & it shall worche in thy soule only as he wol. &
thou shalt beholde Jhu reuerently with softnes of loue &
see how he doth. Thus byddeth he by his prophete that
we sholde do sayenge thus / *Uacate et uidete quia ego su
deus / Cease ye & seeth I am god /* That is. ye & are refo
rmed in felynge & haue your Jhuers epe opened in to syze
of ghosly thynges cease ye some tyme of ourwarde wor
chyng & see I am god / That is: See ofly how I Jhu
god & man do / Beholde you me for I do al / I am loue: &
for loue I do al I do: & ye do nought / And I this is soo
th I shall shewe you / For there is no gode dede doon by
yourne goode thoughte felte in you: but yf it be done thur
gh me / That is. Thurgh myght & wysdome. & loue my
ghtely. wyttely & louely / Elles it is noo good dede / But
now is it soth I Jhu am bothe myght & wysdome and
blessed loue & ye nought: for I am god / Then mowe ye
welle that I do al your good dedes / And al gode thought
es: and al your good loues in you: and ye do ryght nou
ght / And yet neuertheles ben alchylse good dedes called
pours / Not for ye worche hem pryncypally. but for I ye
ue hē to you for loue that I haue to you / And therfore sy
then I I am Jhesu. and for loue dooch al this. cease then
ye of the beholdinge of your selfe: and sette your selfe at
nought & lōke on me. & see that I am god for I do al this
This is somwhat of the meanyng of the verse of dauid
before sayd / See then & beholde what loue wercheth in
a chosen soule that he refourmeth in felynge to his lyke
nes whan I reason slyghtmed al tyl to I ghosly kno
wyng of Jhu. and to I felynge of his loue / Then byp
geth loue in to the soule the tull hede of vertues. and co
nert h. m al into softnes & in to lyhyng as it were with
out worchyng of the soule: for the soule styuereth not mo
che for the getyng of hem as it dyde before. but it hath

hem easely and felyth hem restfully oonly thourghe the
 petce of loue that is the holy ghost / And that is a wel gre
 te comforte and gladnes vnspekable whan it felyth so
 denly and wote neuer how the vertue of mekenesse and
 pacyence soberte and sadnesse chastyte and clemnes lo
 uered to hys euen crysten, and al other vertues the whi
 che were to hym so tyme traueylous paynful & harte for
 to kepe are now royned into softnes & lpyng and in to
 wonderful lpyghtnes: so fer forthe that hym thynkich no
 maystrine no hardnes for to kepe every vertue but it is
 most lpyng to hym for to kepe it: & al this makyth loue

Other men that stonden in the comorte of charyte
 and arne not yet so fer forthe in grace. But worche vnder
 the byddynge of reason they stryuen and fyghten al
 daye ayenste synnes for the getyng of vertues: and so
 me tyme they ben aboue and som tyme bynerhe as wast
 lees are / These men done ful well / They haue vertues
 in reason and wyl not in sauour ne in lone: for they fy
 ghten wpyth hemselfe as it were by her owne myght for
 hem / And therfore may they not haue full rest ne fully
 the byer honde / Nevertheless they shal haue moche me
 de: but they are not yet merke ynough / They haue not
 yet putte hemselfe al fully in goddys honde: for they see
 him not yet / But a soule that hath ghostly sighte of Jhesu
 take the noo grete kepe of stryuyng for vertues for
 that tyme / He is not bely abowte hem specially but he
 setteyth all his besynesse for to kepe that syghte and that
 beholdyng of Jhesu that it hath for to holde the mynde
 stably therto / And bynde the loue oonly to it that it fall
 not therfro: and forgette all other chynges as moche as it
 maye / And whanne it dooth thus thenne is Jhesu soch
 fastly mayster ayen all synnes / And bishado wpyth it
 wpyth hys blessed ptesence and getyth it all vertues /

And the soule is so comforted & so bozned vp with the soft felynge of loue that it hath of the syghte of Jhu that it feleth noo grete dysleafe outwarde / And thus sleeth loue generally all synnes in a soule: & refozmeth it in the newe felynge of vertues /

How loue thzough gracious beholdyng of Jhu sleeth all synnynges of pryde: & maketh þe soule for to lese sauoure & delyte in al erthly worshyp / Capitl xxxviii.

Neuertheles how loue sleeth synnes & refozmeth vertues in a soule more specyally shal I saye & fyrst of pryde & of mekenes that it contrary vertue ther to / Thou shalt vnderstonde that there is two maner of mekenes / One is had by worchyng of reason / A nother is felte of the specyal pekt of loue / Bothe are of loue. but that one loue worcheth by reason of the soule. but that o ther he worcheth by hymself / The fyrst is vnperfyte. & other is perfyte / The fyrste mekenes that a man feleth of beholdyng of his owne synnes and of his owne wretchidnes thzough the whiche beholdyng he thynketh hym selfe vnworthy for to haue ony yeste of grace oz ony me de of god. But hym thynketh it ynoughe that he wolde of his grete mercy graunt hym foryeuenesse of his synnes / And also he thynketh hym by cause of his owne synnes that he is worse than the moste synner that lyueth / and that euery man doth better than he / and so by suche beholdyng he chzesteth he hymselfe downe in his thoughte vnder al men / And he is hely for to apenstonde the synnyng of pryde asmoche as he maye bothe bodyly pryde & ghostly. and dyspyseth hymself so that he assenteth not to the felynge of pryde / And yf his herte be taken som tyme with it that it be deioyled with vayne Joye of worshyp oz of cunnyng oz of praylyng oz of ony other thynge / as lone as he maye perceyue it he is euyl payd with

hymself & hath sorowe for it in hert & asketh for puenens
of it of god. & shewyth hym to his confessour. & accuseth
hymself mekely. & receyvethe his penance. This is good
mekenes. but it is not yet perfect mekenes for it is of soules
that are begynnynge & profytynge in grace caused of be
holdynge of synnes. Loue woorthyth this mekenes by re
ason of the soule. Perfect mekenes a soule selethe of þe sy
ghte & the ghostly knowynge of Jhu. For whan the holy
ghost lygheneth the reason in to the syght of sothfastnes
how Jhu is al & that he doth al. the soule hath so grete lo
ue & so grete Joye in that ghostly syght. for it is so sothfa
ste that it forgetteth itself. & fully leneth to Jhu with all þe
loue that it hath for to beholde hym. It taketh no kepe of
no vnwoorthynes of itselfe ne of synnes afore done. but
setteth at nought itself with al the synnes & al þe gode de
des that euer it dyde. as yf there were no thyng but Jhu.
Thus meke Dauid was whan he sayd thus. Et seclā
cia mea tanquā nichilū aī te. That is: Lorde Jhesu the
syght of thy blessed vnmade substance & thy endless be
yng sheweth wel vnto me that my substance & beyng
of my soule is as nought anence þe. Also anence his euē
crysten he hath no rewarde to hem ne denyng of hem
whether they ben better or worse than hymselfe is. For
he holde hymself & al other men as it were euē plike no
ught of hēself anence god. & that is soth. For al the good
nes þe is done in hamself or in hē is of god whō he
beholdeth as al. And therfore setteth he al other creatu
res at nought as he doth hymself. Thus meke was the
prophete whan he sayd thus. Omnes gentes quasi non
sunt sic sunt coram eo et quasi nichilū & mane reputate
sunt ei. Al men are before our lorde as nought. & as vn
notefull and noughte they are a counted to hym. That
is anences the endles beyng and the vchaungable

19. C
xxviii

3129.5

kynde of god mankynde is as noughte / For of nou-
 ghte it is made and to noughte sholde it torne but yf he
 kepe it in the beyng that made it of noughte / This
 is sothfastnesse and this sholde make a soule meke yf it
 myght see thozughe grace this sothfastnesse / Therefore
 whan loue openeth the inner eye of the soule for to see
 this sothfastnesse wth other circumstaunces that co-
 men wth al theenne begynneth the soule for to be soth-
 fastly meke / For theenne by the syghte of god it sekyth &
 seeth itselfe as it is / And theenne forsaaketh the soule the
 beholdynge and the lenynge to itselfe: and fully fallith to
 the beholdinge of Ihesu / And whan it dooth soo. then-
 ne settyth the soule noughte by al the Joye and the wo-
 shipp of the worlde / For the Joye of worldly worshipp is
 so lytel and so nought in rewarde of that Joye and that
 lone that it felich in the ghostly syghte of Ihesu and kno-
 wyng of sothfastnes. that though it myghte haue it wi-
 thout ony synne he wolde noughte of it / He though me
 wolde worshyppe hym prayse hym and fauour hym. or
 see hym att grette state it lyketh hym noughte / He thou-
 gh he had cunnyng of al the vil. artes of clergye and of
 all craftes vnder the sonne: or had power for to werke
 al manere myracles. he hath no more deynce of al this
 ne: more fauour of hem than to gnawe on a dyre stycke
 He had wel leuer forgete al this and for to be al one out
 of the sight of the worlde than for to thynke on hem and
 be worshipped of al men / For the herte of a true louer
 of Ihesu is made someche and soo large thurgh a lytel
 syghte of hym and a lytel sekyng of his ghostly lone that
 al the lykynge and al the Joye of al erth maye not suffy-
 ce for to fyl a corner of it / And thenne semyth it well
 that thyle wretched worldly louers that arne as it were
 tauyshed in loue of her owne worshyppe / And pourse

we after it for to haue it wryth al the myghte and all the
 wytte they that haue / they haue noo sauour in this mē-
 nes / they are wōder sette therfro. But the leuēt of Jhe-
 su hath this mekenes lastyngly. And that not wryth he-
 upnes and stryunge for it / but wryth lykynge and glad-
 nes. The which gladnesse it hath not. for it forsaikyth
 the worschyp of the worlde / for that were a proude me-
 kenes that longeth to an ppoerpte / but for he hath a ly-
 ghte and aghostly knowynge of sochfastnesse and wor-
 chynes of Jhesu thrugh the pefte of the holy gholste /
 That reuerence syghe and that louely beholopyng of Jhe-
 su comforyeth the loue soo wōderfully and bereth it vp
 so myghtyly and so softly sochly that it maye not lyke ne
 fully rest in none erthly Joye. ne it wol not. He maketh
 none forre whether men lacke hym or prayse hym / wor-
 schyp hym or dyspyse him as for hymselfe / He setteth it
 not at herte neyther for to be well payd yf men dyspyse
 hym as for more mekenes. He for to be euell payd that
 men sholde worschyp hym or payse hym / He hadde leuer
 for to forpete boch that one and that other: And onely
 thynke on Jhesu and geue mekenes by that waye / And
 that is moche the spkerer waye who myght come ther-
 to / Thus dyde dauid whan he sayd / *Oculi mei semper*
ad dñm quoniam ipse euellet de laqueo pedes meos /
 That is / Myne eyen are euer open to Jhesu our lord for
 why he shal plucke my fete fro snares of synnes / For
 whan he dooth so thenne forsaikyth he vterly hymself &
 vndercastyeth hym holy to Jhesu / & then is he in a spker
 warde for the sheelde of sochfastnes the whyche he holde-
 th kepech hym so wel that he shal not be hurte thorughe
 noo stryunge of pryde as long as he holdech hym with
 in the sheelde as the prophete sayth / *Scuto circunda-*
bite te veritas eius nō timebis a timore nocturno. Soch

B. xliii

B. x.

fastnes shal vmbeyclippe the with a sheelde. & that is yf
 thou al other thynges lest oonly beholde hym/ For thou
 shalt thou not drede for the nyghtes drede. That is: thou
 shalt not drede the spyryte of pryde whether he come by
 nyghte or by daye as the nexte verse sayth after thus/ A
 sagitta volante in die/ Pryde comyth by nyght for to as
 layle a soule whan it is dyspyled and repzeued of other
 men that it sholde by that fall in heuynes & in to sorowe
 It comyth also as an arrowe fleinge on the day whan a
 man is worshypped & prayled of al men. whether it be
 for worldly dooynge or for ghostly that he sholde haue
 vayne hope in hymselfe restingly. and fals gladnesse in
 a passinge thyng/ This is a sharpe arrowe and a payn-
 lous/ It fleeth swyftly. & it stryketh softly. but it wounde
 th dedely/ But the louer of Jhu that stably beholdech bi
 deuoute prayers & hely thyngynge on hym is so vmbey-
 lapped wth the syker sheelde of lochfastnes that he dre-
 dech not: for this arrowe maye not entre in to the soule/
 Ne though it come it hurtech not: but glentech awaye
 & passeth forth/ And thus is the soule made meke as a
 vnderstone by the woerthyng of the holy ghost that is
 gyfte of loue/ For he openeth the eye of the soule for to
 see and loue Jhesu/ And he keppech the soule in that sy-
 ght restfully & lykerly/ And he leech al the spyrynges of
 pryde wonderfully and pryuelly and softly: and the soule
 mote neuer how/ And also he byrngerth in by that waye
 lochfastly and onely the vertue of mekenesse/ All this
 dooth loue. but not in al his louers plynke ful/ For some
 hath this grace but shortly and lytel as it were in the be-
 gynnynge of it. & a lytel assayenge towarde for the con-
 scence is not yet clesed fully through grace/ & some haue
 it more fully. for they haue clere syght of Jhesu. & they
 fele more of his loue/ And some hath it moost fully. for

Remember in the House and House of God
 B. r.

The House of God

they haue the ful pestre of contemplocyon / Neuertheles
he that leest hath on this maner I haue sayd. I hope so
chly he hath the pest of perfyte mekenes. for he hath the
pest of perfyte loue /

How loue sleeth al styrnges of wrache & enuye soft-
ly & refourmeth in the soule the vertues of pees & pacy-
re & of perfyte charyte to his euen crysten as he dyde spe-
cyally in the apostles. Caplm xxxviii

How wozcheth wylfely & softly in a soule there
he wol for he sleeth mygherly pte & enuye and al
passyons of angrynes & malencoly in it. and byngeth
in to the soule vertues of pacpence & myldenes peasybi-
lyte and louered to his euencrysten / It is ful harde & a
grete maystry to a man that stondech oonly in wozchyng
ge of his owne reason for to kepe pacpence holy rest &
softnes in herre & charyte to his euencrysten if they dy-
sease hym vnskyllfully and done hym wrong that he ne
shal somwhat do aren to hem thozugh styrngge of pte
oz of malencolpe eyther in spekyngge oz in wozchyng oz
boche / And neuertheles though a man be styred & crow-
bled in hymself and made vncressful. be so that it be not
to moch passyngge ouer the bondes of reason. and that
he kepe his honde & his tonge and be redy for to forgyue
the trespass whan mercy is asked / per this man hath
vertue of pacpence though it be but weyke & nakydly.
for as moche as he wolde haue it and crauepleth besylp
in refreynngge of his vnskyllful passyons that he myze
hane it / and also is soze that he hath it not as he sholde /
But to a true loue of Jhesu it is noo grete maystry for
to suffre al this / for why loue sygheteth for hym & sleeth
wonder softly suche styrnges of wrache & of malencol-
ly. and makyth his soule so easely and so peasyble so sus-
terpge and so goodly thozugh the ghostly syghet of Jhu

Handwritten signature: Jhu. g. g. 200. v. h. m.

wyth the felyng of his blessed loue & though he be dyspry-
 sed & reneyed of other men: or take wong or harme sha-
 me or brlany he chargeth it he is not moche styred a-
 yent hym. He wol not be angred ne styred a-
 yent hym. for yf he were moche styred he sholde for-
 bere the comforte & he felyth the wiche in his soule. but he wol he not. He maye ly-
 ghelyer forgete al the wonge that is done to hym than
 a nother man maye foryeue it though mercy were axed.
 And soo he had wel leuer forgete it. for hym thynketh it
 moost easy to hym. And loue doth al this. for loue openy-
 th the eye of the soule to the syght of Jhesu. and stablyth
 it with the lpyng of loue that it feleth by that syght: &
 comforteth it so myghtely that it taketh noo kepe wha-
 so men Jangle or done ayent hym. It chagerth no thyn-
 ge vpon hym. The most harme that he myght haue we-
 re a forberpunge of y ghostly syght of Jhu. And therfore
 it is leuer to hym for to suffre al harmes than that alone.
 Al this may the soule doo wel and easely wythout grete
 troublpunge of the ghostly syght whan dyssease fallz th al
 wythout forthe and to wcheth not the body. as is bach-
 tynge or scornynge: or spoylyng of such as he hath. Al
 thile greueth noughte. But it gooth so what nerer wha-
 the fleshe is to wched & he feleth smerte. then it is harder.
 Neuertheles though it be harde and Impossyble to the
 freple kynde of man to suffre bodyly penaunce gladly &
 paciently wythout bytter styrynges of pre anger & ma-
 lēcoly. it is not Impossyble to loue & is y holy ghost for
 to worche this in a soule there he to wcheth wyth y bles-
 sed yeste of loue. But he reueth a soule & is in y plyghte
 myghtily felinges of loue. and wonderfully fastneth it
 to Jhu. & departeth it wonder ferre from the sensualpre
 thrugh his prey myghte and comforteth it soo swerly
 by his blessed presence that the soule felichly payne or

elles none of the sensualyte. and this is special grace ye
 uē to the holy martirs. This grace had the apostles as
 holy wyrt sayth of hym thus. *Ibant apostoli gaudentes*
a conspectu consilii qm̄ digni habiti sūt pro nomine xp̄i
cōtumeliā pati. That is: The apostles pēde Jopenge
 fro the counseyle of þ̄ Jewes wha they were beten with
 scourges & they were gladde that they were worthy for
 to suffre any bodily dysplese for the loue of Jhesu. They
 were not styred to pre ne to felnes to be auenged on the
 Jewes that beten hē: as a worldly man wolde be whan
 he suffred a lytyl harme be it neuer soo lytyl of his euery
 crysten. Ne they were not styred to noo pryde. ne to hy
 nes of hēselfe & to dysdeyne & to demyng of þ̄ Jewes as
 porrites & heretikes are þ̄ wol suffre moche bodily pay
 ne. & are so tyne redy for to suffre derhe wyth grete glad
 nes & wyth mighty wyl as it were in the name of Jhesu
 for loue of hym. Sothly þ̄ loue & þ̄ gladnes þ̄ they haue
 in suffryng of bodily myscheyf is not of the holy ghost.
 It comyth not fro þ̄ fyre that breneth in the hye a tower
 of heuen: but it is fed by the fende enflammed of hel
 le: for it is fully mēged wyth the heyghe of pryde and of
 presumption of hemselfe and despyte and demyng and
 dysdeyne of hem that thus punyſhe hem. They wene þ̄
 all this is charyte. and th̄ at they suffre all that for the lo
 ue of god: but they are begyled of þ̄ myddaye fende.
 A true leuer of ih̄u whan he suffreth harme of his euery
 crysten is so strengthened thozugh grace of the holy ghost
 and is made soo meke soo pacyfe nee soo prayſable. And
 that so sothfastly. that what wronge or harme it be that
 he suffre of his euery crysten he kepech euer mekenes.
 He dyspyſeth hym not he demyſh hym not but he praye
 th for hym in his herte and hath of hym pr̄te and cōpas
 syon moche moze cōdely than of a nother man þ̄ neuer

hide hym harine/ And sothly better loueth hym and more feruently desyret the saluacion of his soule. by cause that he seeth that he shall haue so moche ghostly profyte of the euyl dete of that other man though it be ayenst his wyl/ But this loue and this mekenes wozecheth off the holy ghoste aboue the kynde of man in hem that hemaketh the true louers of Jhesu/

How loue sleeth couetyse lechery and gloteny/ and sleeth that fleschly sauour and delyte in al the v. bodily wyttes sofly and easely thugh a gracious beholding of Jhesu/ Capitulum

Quete also is slayne in a towle by the wozechinge of loue: for it maketh the soule soo coueytous of ghostly gode and to heuenly thynges soo ardaunt that it setteth ryght nought by al erthly thynges/ It hath no more depnte in haupng of a pzyous stone thanne a chalke stone/ ne more loue hath he in a hundreth poude of golde thanne in a pounce of leed/ It setteth al thyng that shal peryshe at one pzyce/ No more he chargeth that one than that other as in his loue/ For it semyth wel that al thys erthly thynges that worldly men lete so grete pzyce of & loue soo depndly sholde passe awaye & tozue to nought both the thyng in itself and the loue of it/ And therfore he byngeth it in his thoughte by cyme in to that plyght that it shal be after. and so accounteth it as nought/ And whan worldly louers stryuen & fyghten. and plede for erthly good who maye syzste haue it/ the louer of Jhesu stryuech wyth noo man but keppech hymselfe in pees. and holdeth hym payd with that y he hath and wol stryue for no more/ For hym thynketh y he nedech no more of al thynges in erthe than a skane bodily sustenance for to saue the bodily lyf wiche as longe as god wol. and that he maye lyghly haue/ And

therfore woll he no moze than skantly hym nedeth for
 the tyme that he maye frely be dyscharged fro besynes
 aboute the keepyng and the dyspendyng of it. And fully
 geue his herte & his trespies aboute the sekynge of Ihesu
 for to fynde hym in clesies of spicete: for that is al his co
 uerse. For why: oonly clene of herte shall see hym.

Also fleschly loue of fader and moder and other woꝛld
 ly frendes hangereth not vpon hym. It is euen kutte fro
 his herte with the swerde of ghostly loue that he hath no
 moze affection to fader or moder or to any woꝛldly fre
 nde than he hath to a nother man. But yf he see or fele in
 hem moze grace or moze vertue than in other men. Du
 te take this: That his fader and his moder had the lesse
 grace than some other men haue. But neuertheles yf
 they ben not soo: thenne loueth he other men better tha
 n hem. that is charite. And soo fleeth goddis loue couer
 se of the woꝛlde. and byngeth in to the soule pouerte in
 Egypte. And that dooth loue not oonly in hem that ha
 ue right noughte or woꝛldly gode but also in some crea
 tures that are in grete woꝛldly state and haue dyspendi
 ge of erthly ryches. Loue fleeth in some of hem couer
 se so ferforth that they haue moze lykynge ne sauour in
 haupnge of hem than of a strawe. Yet though they be
 lost for defawte of hem that sholde kepe hem they sette
 noughte therby. For why the herte of goddis loue is
 thꝛough the petye of the holy ghost taken so fully wyth y
 syghte of the loue of a nother thyng that is Ihesu. and
 that is soo precyous and so woꝛthy that it woll receyue
 none other loue restyngly that is contrary ther to. And
 not only doth loue this but also it fleeth the lykynge of le
 cherie & al other bodily vncleannes And byngeth in to y
 soule very chastite. & tozneyth it in to lykynge. For the
 soule felyth so grete delecte in the syghte of Ihu that it ly

hpyth for to be chaste & is no grete hardnes to it for to kepe
 chastyte. for it is so moost ease & mooste rest/ And vpon
 the selfe wyle the peste of loue sleeth lustes of gloteny &
 makyth þe soule sobre & temperaunt. and bereth it vpon so
 myghtily that it maye not rest in lpyng of mete & drynke.
 but it taketh mete & drynke what it be that leest greue
 ch the bodyly coplerpon yf he maye lpyghly come therto
 not for loue of itself. but for þe lone of god/ On this ma
 ner wyle þe louer of god seeth wel þe hym nedeth for to ke
 pe his bodyly lyl with mete & drynke as longe as god wol
 suffre hym to be togyder/ Then shal this be þe dyscrecion
 of the louer of Jhu as I vnderstode þe hath felyng & wo
 chyng in the loue. & vpon what maner þe maye moost
 kepe his grace hole and leest be letted fro woxyng in it
 thowgh takynge of bodyly sustenaunce. so shal he do/
 That maner of mete þe leest letteth & leest troubleth þe
 te and maye kepe the body in strengthe be it fleshe be it
 fysh be it brede & ale: þe I crowe the soule cheseth for to
 haue yf it maye come therby/ For al the besynes of the
 soule is for to thinke on Jhu with reuerent loue euer w
 thout lettynge of ony thyng yf þe it myghte/ And therfo
 re sythen it must nedes lde what be letted & hyndred. the
 lesse þe it is letted & hyndred by mete or drynke or ony oth
 er thyng the leuer it is/ It had leuer vse the beste mete &
 mooste of pyrce vnder the softe yf it lesse letteth the kepyng
 ge of his herte than for to take but brede & water yf þe let
 ted hym more/ For he hath no rewarde for to gete hym
 grete mede for the payne of fastynge. & be put therby fro
 softnes in herte: but al his besynes is for to kepe his herte
 as stably as he maye in the syght of Jhu & in the felyng
 of his loue/ And sothly as I crowe he mighte with lesse lpy
 kyng vse þe beste mete þe is gode in the owne kynde than
 a nother man þe woxyeth al in reason without the speeche

al pect of loue sholde moche woꝛst. out take mete that
 thꝛugh crafte of curyosyte is ofily made foꝛ luste/ That
 maner of mete may he not wel acorde with al/ And also
 on that otheꝛ syde of lytyl mete as ofily byede & ale most
 helpech & easech his herte and kepyth it moost in pees it
 is most lef chan to hym foꝛ to vse it so. & namly of he se
 le bodily strengthe only of the pect of loue wichal/ And
 yet doth loue moze foꝛ it sleeth accidye & fleschly pdenes
 and makyth the soule to be occupped in goodnes & nam
 ly Inwarde in beholdyng of hym. by the vertue of. whi
 che the soule hath sauour & ghostly delecte in prayenge in
 thynkyng & in al otheꝛ maner of doyng that neeth foꝛ
 to be done after the state that he is in withoute heurnes
 oꝛ paynful bytternes whether he be religous oꝛ seculer
 Also it sleeth the dayne lpyng of the v. bodily wyttes/
 foꝛ the syght of the eye: that the soule hath no lpyng in
 the syghte of any worldly ching. but it selet rather pay
 ne and dysleise in beholdyng of it be it neuer soo fayre.
 neuer soo pꝛecious neuer soo wonderful/ And therfoꝛe
 as worldly louers renne oute some tyme foꝛ to se ne we
 chynges so to wonder on hem: And soo foꝛ to fede her
 hertis wyth the dayne syghte of hem/ Byghet so a louer
 of Jhesu is helpe foꝛ to renne awayne & withdraue hym
 fro the syghte of suche maner chynges that the Inner
 syghte be not letted/ foꝛ he seeth ghostly a notheꝛ maner
 chyng that is fayrer and moze wōderful and that wol
 de he not foꝛbeꝛe/ Byghet on the selfe wyse is it of spekyng
 & heryng It is a pꝛync to þe soule of a louer of Jhu foꝛ
 to speke oꝛ here any ching þe myght let the freddy of his h
 rte foꝛ to thynke on Jhu. what soe oꝛ melody oꝛ mynst
 rall pe outwarde þe be of it let the thought þe it may not
 freely/ And rest fully pray oꝛ thynke on hym/ It lpyth
 hym ryght nought/ & the moze delectable þe it is to otheꝛ

men the more vnſauery it is to hym/ And alſo for to he
re ony maner of ſpekynge of other men but it be ſo what
to worchynge the worchynge of his ſoule in the loue of Jhu
it ſhalyth hym ryght nought. he is elles ryght ſone wery
therof: He had wel leuer be in pees & here ryght nought
ne ſpeke ryght nought than for to here the ſpekynge & ſ
techyng of the gretteſt clerke of erthe with al ſ reasons
that he can ſaye to hym thozugh mannes wyttes. but yf
he can ſpeke ſelyngly & ſtyrpyngly of the loue of Jheſu for
ſ is his craſte pryncypally/ And therfore wolde he not el
les ſpeke: here ne ſee but that myghte helpe hym & ſerue
hym in to moze knowynge. & better ſelyng: of hym/

Of worldly ſpeche it is no dowte ſ he hath no ſauour
ſpekynge ne in heryng of it. ne in worldly tales ne in ty
dynges. ne no ſuche dayne Jangelynge. that longeth not
to hym/ And ſo it is in ſmellyng & ſaueryng/ The more
ſ the thoughte ſholde be dyſtracte and broken fro ghoſt
ly reſte by ſ vleyther of ſmellyng or ſaueryng or of o
ny of the bodily wyttes the moze he ſleeth it/ The leſſe ſ
he ſeleth of hem the leuer is hym/ And yf he myght lyue
in the body without ſ ſelyng of ony of hem he wolde ne
uer ſele hem/ For they trouble the herte ofte tymes/ and
putteth it fro reſte. and they maye not fully be eſchewed
Neuertheles the loue of Jhu is ſomtyme ſo myghty in a
ſoule ſ it ouercomyth & ſleeth all ſ is contrary therto for
a tyme/

What vertues & graces a ſoule receyueth thzugh ope
nyng of ſ Jher eye in to ſ gracyous beholdynge of Jhu.
& how it maye not begete oſly thzugh mannes traueyle
but thzugh ſpecial grace & traueyle alſo/ Capitū xl.

Thus worcheth loue in a ſoule openynge ſ ghoſt
ly eye in to beholdynge of Jhu by inſpyracōn of
ſpecial grace. & makyth it clene ſubtyl & able to ſ werke

of contēplaciō. what this openyng of þ̄ ghostly eye is þ̄
 gretteſt clerke i erth cā not p̄magyn by his wyſe ne thew
 fulli by his tōge. for it may not be gete by ſtudy ne chūz
 mānes traueple ofily: but p̄ſcypally by grace of þ̄ holy
 ghoſt & with traueple of mā J̄ orde moche to ſpeke ouze
 of it for me thynketh J̄ cā not / J̄ paſſeth myn aſſay & my
 lyp̄es are vnclene / Neuertheles for J̄ hope loue areth
 & loue byddeth: therfore J̄ ſhall ſaye a l̄t̄l more of it as
 J̄ hope loue teareth / This openyng of þ̄ ghostly eye is
 þ̄ l̄gh̄t derkenes & t̄che noughte þ̄ J̄ ſpake of before. &
 it maye be called purp̄e of ſp̄r̄te and ghostly reſte: J̄n
 warde ſtylneſſe and pees of conſcience: byghnes of thou
 ght & ofilynes of ſoule. a l̄t̄l ſel̄yng of grace & p̄p̄u
 te of herte. þ̄ waker ſlepe of the ſpoule and caaſt̄yng of
 heuenly ſauour. brennyng in loue & thynnyng in l̄gh̄t.
 entre of contēplaciō: & reſourmyng in ſel̄yng / Al th̄ſe
 reaſons are ſayde in holy wyrt̄yng by dyuers men. for
 euery of hem ſpake of it after his ſel̄yng in grace / And
 though al theſe bē dyuers in the wyng of wordes. neuer
 theles they are al in one ſentēce of lochfaſtneſſe for a ſou
 le th̄ at thrugh byſit̄yng of grace hath one: hath all /
 For why a ſygh̄yng ſoule to ſee the face of J̄h̄ſu whan it
 to wched thrugh ſpecially grace of the holy ghoſt it is ſo
 deynly chaunged & toyned fro the plyce þ̄ it was in to a
 nother maner of ſel̄yng / It is wonderfully departed &
 drawen fyrſt in to itſelfe fro the loue & the l̄gh̄yng of al
 erthly th̄yng ſomoche that it hath loſt the ſauour of the
 bodily lyfe & of al th̄yng þ̄ iſaaf ofily J̄h̄ſu / And then
 it is clene fro al the fylch of ſynne: ſo ſerforth that þ̄ m̄d
 de of it & al vnoydeyned aſſec̄yon of any creature is ſo
 deynly waſhen & wyped awaye. þ̄ there is no mene l̄e
 t̄yng betw̄x̄ J̄h̄ſu and the ſoule but oonly the bodily
 yf: & then it is in ghostly reſt / For why al paynful dow

Handwritten notes and signatures at the bottom of the page, including a large signature on the right and smaller notes on the left.

tes & dydes & all other temptacions of ghostly enuyes
are dyuen out of the herte & they trouble not ne synke
not therin for the tyme / It is in rest fro the noye of woꝝ
ly besynes & paynfull carpenes of wycked stpynges.
but it is full besye in the fre ghostly woꝝchynge of loue /
And the moze it traueyleth so. the moze reste he feleth /

This restful traueyle is full ferre fro fleschly ydlenes
& bynde spheynes / It is ful of ghostly werke / but it is
callyd reste / For grace loseth the heuy rokke of fleschly
loue fro the soule & makyth it myghy & free thowgh the
pest of ghostly loue for to woꝝche gladly sofly and delect
tably in al thyng that grace stpreth it for to woꝝche in /
And therfoze it is called an holy ydlenes and a rest most
hely. and so it is in inrewarde stpynes fro the grete crye
ge of the bestly noyse of fleschly despres & vncleue thou
ghtes / This stpynes makyth In spyracion of the holy
ghost in beholynge of Jhu / For why: His voyse is soo
swete so myghy that it putteth splence in a soule to Jā
glynge of al other spekers: for it is a voyse of vertue soft
ly sound in a clene soule. of the whiche the prophete sa
yth thus / *Uox dñi i virtute* / That is / The voyse of our
loꝝde Jhesu is in vertue / This voyse is a lyfely worde &
a speddy as the apostle sayth / *Triu⁹ est sermo dei et efficac
et penetrabilior omni gladio* / That is. quykke is þ woꝝ
de of Jhu & speddy. moze perpythynge than ony swerde is /
Through spekyng of this worde is fleschly loue slayne
& the soule kepte in scylence fro al wycked stpynges / Of
this scilence it is sayd in the apocalips thus / *Facti est
silenciū in celo quasi dimidia hora* / Scilence was ma
de iheue as it were an halfe houre / Heuen is a clene sou
le through grace lyfte vp fro erthly loue to heuenly cōuer
sacō & so it is in splence / But for as moche as that spl
ence maye not laste hoolle conynually for corrupcion

Apoꝝ.

of the bodily kynde/ Therfore it is lychened to the tyme
of halfe an houre/ A full shorte tyme þ soulle thinketh þ
it is be it neuer soo longe/ And therfore it is but an halfe
houre/ And thenne hath it pees in conscience/ For why
Grace putteth out gna wringe prickynge & strypynge &
flighthyng of synnes/ And byrnyng in pees and accor
de. & maketh Ihesu & a soule bothe one in ful accordaun
ce of wyll / ¶ There is none vphardynge of synnes ne
sharpe repzeyung of defawtes made þ tyme in a soule/
For they haue kyllid and made frendes. and al is forgi
uen þ was mysse done/ Thustelyth the soule then with
ful meke likerhede and grete ghosly gladnesse/ And co
cepueith a ful grete boldnes of saluacyon by this accorde
makynge/ For it heryth a pryncypal wytnessynge in consci
ence of the holy ghost that he is a cholen sone to heuyl
heritage Thus saynt poull sayth/ Ipse spiritus testimo
nium perhibet spiritui nostro quoniam filii dei sumus
That is. The holy ghost berith wytnes to our spryte þ
we are goddis sones/ This wytnessynge of conscience
sothfastly felt thurgh grace is þ very Joye of þ soule as
þ apostle sayth/ Gloria mea est testimonium conscientie
mee/ That is: my Joye is þ wytnesse of my conscyece &
þ is whan it wytnessyth pees & acorde true loue & frēd
shipp betwixe Ihu & a soule. And whan it is in this pees
thenne is it in hyghnes of thoughte/ Whan þ soule is
bounden with loue of þ worlde then is it byneth al crea
tures/ For every thyng ouergooch it & beryth it downe
by maystry þ it maye not see Ihesu ne loue hym/ For ry
ght as þ loue of the worlde is vayne & fleschly/ Rygh so
the beholdynge and thynkyng. and vsynge of all crea
tures is fleschly/ And that is a chraldome of the soule/
¶ But then thurgh openyng of þ ghosly eye in to Ihu
þ loue is toynd/ And þ soule is receyved vp after hys

1. cor.

stonekrende a bone all bodily creatures/

And then the beholdynge & thynkyng and the vsynge
of hē is ghogly / for the loue is ghostly / The soule hath
then ful grete dysdoyne for to be burom to loue of woꝛld
ly thynges. for it is hyghe sette aboue hem thozugh gra
ce / It setteth noughte by al the woꝛld. for why: al shall
passe & peryshe / vnto this bynes of herre whyle the sou
le is kepte therin comyth none errour ne decepte of the
fende: for Jhesu is forchastly in syght of the soule that ty
me & al thyng byneth hym / Of this ꝑ prophete spekerh
thus / Accedat hō ad cor alci et exaltabitur deus.

P.iri:

Qome man to hygge herte & god shal be highed / **W**hat is a man þ̄ through grace comyth to the hyghnes of thoughe shal see that Jhu is oonly hyghed aboue all creatures. & he in hym / And then is þ̄ soule aboue moche strafiged fro felpshyp of wo:ldly louers / **T**hough her body be in middes amōge hem, ful ferre ben they departed fro fleschly affectiōns of creatures **I** charge the not though it neuer se man ne speke with hym ne haue comfōrte of hym if it myghte euer be soo in that ghostly felpnge / **I** felpsh so grete homlynes of the blessed p:esence of oure lorde Jhesu and somoche sauour of hym that it may lighe for his loue forpete þ̄ fleschly affectiōn & the fleschly minde of al creatures / **I** sape not that it shal not loue ne thynke of other creatures, but **I** sape that it shal thynke on hym in tyme and see hym and loue hym ghostly & freely, not fleschly and paynfully as it dyde before / **O**f this oonlynes speke the prophete thus / *Ducam eam in solitudine, et loquar ad eam* / **I** shal lede her in to oonly stede, and **I** shal speke to her herte / **W**hat is: Grace of Jhu lede the a soule from oonly copany of fleschly despres in to oonlynes of thought, and make the forpete the lyf kyng: of the wo:ld and so wene by swetes of hye **I**n

olearii

Kynges Inghenue van die boeke

Inpyracyon wordes of loue in eeres of the herte/ Only
 is a soule whan it loueth Jhesu and centyeth fully to him
 and hath losse the sauour and the conforthe of the worlde
 And that it myghte better kepe this onelynes it fleeth &
 companye of all men yf it maye. And sechyth onelynes
 of body: for that moche helpeth to onelynes of the soule
 and to the free woerhynge of loue/ The lesse lettynge yf
 it hath wythout of vayne Janglyng or wythin of vayne
 thynkyng the moze free it is in ghostly beholdynge. &
 so it is in pryuate of herte/ Al wythout is a soule whiles
 it is ouerlayed and blynded with worldly loue/ It is as
 comen as the hysse waye. for euery styryng that cometh
 of the fleshe or of yf fende synketh in and gooth thorough
 it/ But thenne thurgh grace it is drawen in to the pre-
 ious chambere in to the syghte of oure lord Jhesu. and he
 reth his preiour counseyle. And is wonderfully comfor-
 ted in the heryng/ Of this spekith the prophete thus/
 Secretum meum michi. secretum meum michi/ My
 pryuate to me. my pryuate to me/ That is. The louer
 of Jhu thurgh Inpyracyon of grace taken vp fro out
 warde felyng of worldly loue and rauyned in to the
 pryuate of ghostly loue yelderth thankynge to hym saye-
 ge thus/ My pryuate to me. That is. My lord Jhu thy
 pryuate is shewed to me and pryuely hydde fro al louers
 of the worlde/ For it is called hydde manna. That may
 lightly be asked than tolde what it is/ And that our
 lord Jhesu behoteth to his louer sayenge thus/ Dabo
 tibi manna absconditum quod nemo nouit nisi qui ac-
 cipit/ That is: I shal geue manna hidde that noo man
 knoweth but he that taketh it/ This manna is heuenly
 mete and angels fode as holy wyrtte sayth/ For angels
 are fully fede and fylled wyth clere syghte in brenyng
 loue of oure lord Jhesu. and that is manna/ For we mo-

Ilay.
 xliii.

Apoc.

We aske what it is: but not wyte what it is/ But þe louer
of Jhu is not fylled yet here: but he is fedde by a lytyl taa
strynge of it whyles he is bounden in this bodily lyfe/

This tasyng of this manna is a lyfly felynge of gra
had thorough openyng of the ghostly eye/ And this gra
ce is not an other grace that a chosen soule felyth in the
begynnyng of his conuersyon: but it is the same and þe
selfe grace: but it is other wyse felt and shewed to a soule
For why grace wereth with the soule & the soule wereth
with grace/ And þe more clene þe soule is sette depa
red fro the loue of the worlde the more myghty is the gra
ce: more in warde & more ghostly shewyng in the prese
ce of our lord Jhesu: so þe same grace þe tozmett hem
fyrst fro synnes: & makyth hem begynnyng & prospery
ge by yestes of vertue & exercyse of good werkes maketh
hem also perfyte/ And thaz grace is called a lyfly felyn
ge of grace. for he þe hath it felyth it wel. & knoweth well
by experyence that he is in grace/ It is full lyfly edhyng
for it quyckneth the soule wonderfully & makyth it soo
hole that it feleth no paynful dyscase of the body though
it be feble & sykly/ For why. then is the body myghtyest
moost hole & moost restful & the soule also: without this
grace the soule can not lyue but in payne: for it thynketh
þe it myghteuer kepe it & no thyng sholde put it awaye/
And neuertheles yet it is not so. for it passeth awaye ful
lyghly/ But neuertheles though the souereyne felynge
passeth awaye & withdrowe. the releyf leneth sylke kepe
th the soule in sadnes. & makyth it for to desyre þe comyn
ge ayen/ And this is also the waker slepe of the spouse:
of the whiche holy wyrtte sayth thus/ Ego dormio & co
mesi uigilat/ I slepe & my herte waketh/ That is. I sle
pe ghostly whan thorough grace the loue of the worlde is
slayne in me and wycked strynges of fleschly desyres

are dede: somoche that vneches I fele hem/ I am not ta
 ryed with hem. my herre is made free/ And then it waky
 th. for it is sharpe and redy for to loue Jhu and see hym
 The more I slepe fro outwarde thynges þ more waker
 I am in knowynge of Jhesu & of Inwarde thynges/ I
 maye not wake to Jhesu but yt I slepe to the worlde/
 And therfore þ grace of the holy ghost sperryng þ fleshy
 ly eye dooth the soule slepe fro worldly vanytee: and ope
 nyng the ghostly eye wakyth in to the syghte of goddys
 mageste helpd vnder the clowde of his pzyous man he
 de/ As the gospel saythe of the apostles whan they were
 with our lord Jhesu in his transpyguracyon/ fyrste
 they slepte/ Et cuigilantes viderūt magestatem/ They
 wakynge sawe his mageste/ By slepe of the apostles is
 vnderstonde depenge of worldly loue thzugh Inspyra
 cyō of the holy ghost. By her walkynge contemplacyō
 of Jhesu/ Thozugh this slepe the soule is brought in to
 rest fro noyse of fleshy luste/ And thzugh walkynge it
 is repled vp in to the syghte of Jhesu and ghostly thyng
 es/ The more that the eyen are spured in this maner
 slepe fro the apetyte of erthly thyng. The sharper is the
 Inner syghte in louely beholdynge of heuenly saythete
 Thys slepyng and this wakynge loue worcheth thozu
 ghe the lyght of grace in the soule of the louer of our lord
 Jhesu/

How spycyal grace in beholdynge of our lord Jhesu
 withdrowyth sōyme fro a soule/ And how a soule shal
 haue her in the absēce and pzyence of Jhu/ And how
 a soule shal desyre that in it is alwaye þ gracious pzyē
 ce of Jhesu/

Caplū

xli.

So we me then a soule that thozugh inspyracyō
 of grace hath openynge of the ghostly syghte in to
 beholdynge of Jhu þ is departed & drawē out fro þ loue.

of the worldeso ferforth that it hath purp'te & pouerte of
 spyrte:ghostly rest: Inwarde scyence. & pees in conscy
 ence:hyghnes of thought of silpnes & pryup'te of hert:wa
 ker slepe of the spouse. that hath losse lykynge & Joyes of
 þ' worlde taken with delyte of heuēly sauour. euer ches
 tynge: & softly shyghynge þ' blessed presence of Jhu. & I
 dare hardly prouounce that this soule b'efieth al in loue
 & shyneeth in ghostly lyght worthy for to come to the na
 me & to the worshyp of the spouse: for it is reformed in
 felynge made able & redy to contemplacyon/ Chyle are
 the tokens of Inspyracō in openynge of þ' ghostly eye
 For why whan the eye is opened the soule is in ful felyn
 ge of al chyle vertues befoze sayd for that tyme/ Neuer
 theles it falleth often tymes that grace withdraueth in
 partye for corrupcō of mannes frelte. & suff'reth then
 the soule for to fal in to itself in flesshly hede as it was be
 foze/ And then is the soule in payne & in sorowe: for it
 is blynde & vnsauery & can no good/ It is weyke & vno
 myghy encōb'ed with the body & with al þ' bodyly wey
 tes/ It secheth & desy'reth after þ' grace of Jhu ayen & it
 maye not fynde it/ For holy wyrt sayth of our lordeth
 Postqm̄ vultū suū absconderit non ē qui contēplat est
 That is: After whan our lord Jhu hath hydd his face
 there is none that maye beholde hym. whan he sheweth
 hym the soule may not vnsce hym. for he is lyght. & whā
 he hyddeth hym it may not see hym for the soule is derke/
 His hydynge is but a subtyl assayenge of the soule/ His
 shewynge is a wonder mercyfull goodnes in cōfōrte of
 the soule/ Haue ye no wonder though the felynge of gra
 ce be withdraue somtyme fro a louer of Jhu/ For holy
 wyrt sayth þ' same of the spouse that she fareth thus/
 Quēsiui et non inueni illū. vocaui et nō respondit mē
 chi/ I seched & I founde hym not/ I called & he answered

not/ That is: whan I fall downe to my felte then gra
 ce withdra wech for my falling is cause therof. & not his
 fleeng/ But then fele I pene of my wretchydnes in his
 absence/ And therfore I soughte hym by grete desyre of
 herte: & he yaued to me no feble answeringe/ And then I
 cryed with al my soule/ Reuertere dilecte mi/ Come a
 pen thou my loued/ And yet it semyd as he herde me not.
 The paynful seipinge of my self & the assaipingne of flesch
 ly loues & dzedes in this tyme & þ wantyng of my ghost
 ly strength is a coneynuel cryenge of my soule to Jhesu.
 And neuertheles our lord makyth straunge & comyth
 not crye I neuer so fast/ For he is spker ynough of his lo
 uer þ he wol not come apen to worldly loue fully he may
 no sauour haue therein. & therfore abydeþ he the lenger
 But at the last whan he wol he comyth apen ful of gra
 ce & of sochfastnes. & vylspereth the soule þ languyssheth
 in desyre by syghynges of loue to his pylence. & to wech
 th it fanopnteth it ful softly with the oyle of gladnes. &
 makyth it lodeynly hole fro al pene: and then cryeth the
 soule to Jhesu in ghostly voys with a glad herte thus/
 O leum effusum nomen tuum/ Oyle pshedde is chy na
 me/ Chy name is Jhesu. that is hele/ Then allonge as
 I fele my soule soze & speke for synne pyned with þ heuy
 burden of my body soze. and dzedynge for perpyles and
 wretchydnes of this lyfe. so longe lord Jhu chy name is
 oyle spetp d not oyle pshed to me/ But whā I fele my sou
 e lodeynly toched with the lyght of chy grace heled &
 tosted fro all the spliche of synne. & comforted in loue & in
 lyght with ghostly strength & gladnes vnspekable. then
 maye I saye with lusty lounge & ghostly myghte to the
 Oyle pshed is chy name Jhu to me/ For by the affecte of
 chy grayous vylsperynge I fele wel of chy name the true
 expowynge þ thou art Jhu heile. For only chy grace

Lant. 2

Lant. i

Handwritten Latin text at the bottom of the page, likely a marginal note or continuation of the text.

ous presence helpth me fro sozow & fro syne. Blessed is
þe soule that is euer fedde in felyng of loue in his presence.
oz is bozne vp by desyre to hym in his absence. A wyse lo-
ner is he & wel taughte & sadly & reuerently hath hym in
his presence & louely beholdeth hym wythout dysoluce
lyghnes, and paciently & easely bereth hym in his ab-
sence without venemous dyspeyre & ouer prynful bytter-
nesse. This chaungabylte of absence & presence of Jhu
that a soule felyth is not perfeccyon of the soule. ne it is
not ayenst the grace of perfeccyon oz of contemplacyon
but in so moche perfeccyon is the lesse. For the more
lettyng & a soule hath of itself fro contynuel felyng of
grace the lesse is the grace: and yet neuer theles is þe gra-
ce in itself grace of contēplacyon. This chaungabylte
of absence & presence fallerh as wel in the state of perfec-
cyon as in state of begynnynge: but in another maner:
for ryght as there is dyuersyte of felyng in the presence
of grace bytwex thysse two states, ryght so is there in the
absence of grace. And therfore he that knoweth not the
absence of grace is redy to be dysceyued. And he that ke-
pith not the presence of grace, is vnkynde to þe dyspyng
whether he be in state of begynnners oz percyte. Neuer-
theles the more stablenes that there is in grace vnhurre
& vnbroken the lowel: et is the soule and more lyke vnto
hym in whom is no chaungabylte as þe apostles sayth
And it is fullemely that the spouse be lyke to Jhus spouse
in maners & in vertues ful acozdringe to hym in stably-
nes of percyte loue. But þe falleth seeldom now here but
in the speccial spouse. For he that perceyuech no chauga-
bylte in felyng of his grace but plyke hole & stable vnb-
roken & vnhurt as hym thynkech, he is eyther ful per-
cyte oz ful blynde. He is percyte that is sequestrede fro
al fleschly affectyons & comonyng of al creatures: and

al meanes are broken a waye of corrupcyon & of synne be
 coveyred Jhu & his soule fully ooned to hym with softnes of
 loue/ But this is onely grace aboue manny's kynde/

He is ful blynde & seyneth hym in grace without ghostly
 felynge of godny's Inspracyon. & setteth hymself in
 a maner of stablynnes as he were euer in felpng & in woꝝ
 chynge of specal grace: dempng that al is grace that he
 dooth & feltyth without & within. I hynbynge that what
 so euer he do oꝝ speke is grace: holdyng hymself vnchasti
 gable in specal lyte of grace. If there be ony such as I
 hope there be none: he is ful blynde in felynge of grace/
 But then myght thou saye thus that we sholde loue on
 ly in trowthe. & not coueyte ghostly felynge ne rewarde
 hem yf they come/ For the apostle sayth (Just^o ex fide vi
 uit/ That is: The ryght wysman lyueth in trowthe. In
 to this I say & bodily felynge ben they neuer so comfort
 able we shal not coueyte ne rewarde moche yf they co
 me/ But ghostly felynge such as I spake of yf they co
 me in the maner as I haue sayd before we sholde euer re
 syste: yf we are sleenge of al worldly loue openyng of & ghost
 ly eye: purpse of spytte: spees of cōscience: & al other befo
 re sayd/ We sholde coueyte to fele euer the lytly Inspracy
 on of grace made by & ghostly pꝛesence of Jhu in our
 soule yf & we myght. & for to haue hym in our syght with
 reuerēce. and euer fele & swetnes of his loue by a wōder
 ful homynnes of his pꝛesence/ This sholde be our lyte &
 our feling in grace after & mesure of his yeste in whom
 al grace is. to some moze & to some lesse/ For his pꝛesen
 ce is feled in dyuers manere wyse as he wouchyth saaf/
 And in this we sholde lyue & woꝝche that longeth to vs
 to woꝝche. for wythout this we shold not kunne lyue/
 For ryghte as the soule is the lyte of the body. ryghte soo
 is Jhe in the lyte of the soule by his gracpous pꝛesence/

Heb. x.

And neuertheles this maner felynge be it neuer soo moche it is yet but trowth as in rewarde of that þ̄ ſhal be of theſe Jheſu in the blyſſe of heuen/ Lo this felynge ſholde we deſyre for everyche a ſoule reſonable oþer for to coueyte with al the myghtes of it nyghing to Jhu & conynge to hym thorough felynge of his gracious vnſeable preſence/ How þ̄ preſence is felid it may better be knowen by experyence than by ony wytyng. for it is the lyfe & the loue: the myght & the lyght/ the Joye & the reſte of a choſen ſoule/ And therfore he that hath ones lothſallly felid it maye not forþere it without payne he maye not vndeſyre it it is ſo good in itſelfe/ and ſoo comfortable/ what is moze comfortable to a ſoule here than for to be drawe out thzugh grace fro the vyle noye of worldly beſynneſſe & fylche of deſyres and fro wayne affectyon of al creatures in to reſt & ſoftnes of ghosly loue pryncely percepyng þ̄ gracious preſence of Jheſu felably fed woth ſauour of his vnſeable bleſſed face/ Sothly no thyng me thynketh/ No thyng maye make the ſoule of a louer ful of myzche but the gracious preſence of Jheſu as he can ſhewe hym to a clene ſoule/

He is neuer heuy ne ſozy but whan he is with hymſelf in fleſhlynes/ He is neuer ful gladd ne mery but whan he is out of hymſelfe as he was with Jheſu in his ghoslynes/ And yet is that no ful myzche. for euer there hangeth an heuy ſlope of bodily coruption on his ſoule: & bereth it downe & moche letteth þ̄ ghosly gladnes. and þ̄ muſt euer be whyles it is here in this lyfe but neuertheles for J̄ ſpeke of chaungabylte of grace howe it comyth & goth that thou myſtake it not. therfore J̄ meane not of the comyn grace that is had & felte in trowth & in good wyl to god without the whiche haupnge & laſtyng ther in no man maye be ſaaf. for it is in the leſt choſen ſoule

þ I puech but I meane of speryal grace felt by Inspyracy
 on of þ holy ghoſt in the maner as it is before ſayd / The
 comen grace that is chary te laſteth hole what ſo euer a
 man do allonge as his wylle & his entente is true to god
 withoute the whiche haupnge & laſtynge that he wol be
 not ſynne dedely ne ch r dede þ he wylfully dooth is not
 forbede as for dedely ſynne / For this grace is not loſt
 but for dedely ſpſie / And then it is dedely ſpſie whan his
 concpence wptneſſeth with a dyſement that it is dedely
 ſynne / & yet neuertheles he dooth it oꝛ elles his conſcien
 ce is ſo blynded that he holdeth it no dedely ſpſie al thou
 gh he doo the dede wylfully the whiche is forbode of god
 & holy chꝛyſte as dedely ſynne / Speryal grace felt thru
 gh the vnſeable pꝛeſence of Jheſu that makyth a ſoule a
 perſyte louer laſteth not euer ylyke hole in the hyghnes
 of ſelpng. but chaſtigably comyth & gooth as I haue ſayd
 before / Thus our loꝛde ſayth / *ſpſis vbi vult ſpirat &*
docet eius audis & nescis vnde veniat aut quo vadat
 The holy ghoſt ſpyrreth where he woll and thou hereſt
 his voys but thou woſt not whā he comich ne whether
 he gooth / He comyth pꝛpueſly ſome tyme whan thou art
 leaſt waar of hym: but thou ſhalt well knowe hym oꝛ
 thou go / For wonderfully he ſpyrreth & myghtyly coꝛneth
 thyn herte in to beholding of his govenes. and doth thyn
 herte melte delectably as ware apenſt þ fyꝛe in to ſoſnes
 of his loue. and this is the voys that he ſowneſh / But
 then he gooth oꝛ thou wote it for he withdrauwyth hym
 ſo what / nought in al: but ſcuerelle in to ſobirte / The
 hyghnes paſſeth: but þ ſubſtaunce & cheſſecte of grace
 dwelleth ſtylle / And that is aſſoge as þ ſoule of a louer
 keppeſh hym clene / & falleth not wylfully to recheleſhete
 oꝛ diſſolucion in fleſhlynes ne to outwarde vanyte. as
 ſom tyme it dooth though it haue no delyte therin for ſcel

te of itself. Of this chaſtigabryltye i grace ſpeke I of now /
A commendacion of prayer offered to Jhu of a ſoule
 contemplatyve / And how ſtablynce in prayer is a ſpker
 werke to ſtode in / And how every ſelynge of grace in a
 choſen ſoule may be ſayd Jhu: but the more clemnter the
 ſoule is the worthyer is the grace / Capl'm. xlii.

A ſoule of a man whyle it is not cōwched with
 ſpecial grace is blunt & boſtous to ghōſtly wer
 ke & canought thereon / It may not therof for weykenes
 of itſelf / It is both olde & dyre. vnderwente & vnſauey in
 itſelf / But thenne comyth the lyghte of grace. & thurgh
 cōwchyng makyth it ſharpe & ſuperyl redy & able to ghōſt
 ly werke: and puerly it a grete freedom and an hōle redy
 nes in wyl for to be burom to al the ſpyrynge of grace re
 dy for to worche after that grace ſpyreth the ſoule / For
 by openyng of þ ghōſtly eye it is applyed al fully to gra
 ce redy to pray / And how the ſoule prayeth thenne ſhal
 I telle the / The moost ſpecial prayer that þ ſoule vſeth
 and hath moost cōforte in I hope is the Pater noſter. or
 elles psalmes of the ſauet / The pater noſter for leude
 men. and psalmes & ympnes & other ſcrypte of holy chir
 che for letted / The ſoule prayeth thenne not in maner
 as it dyde before in comyn maner of men by hyghnes of
 voyce: or by renable ſpekynge oute. but in ful grete ſyl
 nelle of voyce & ſoftnes of herte / For why. his mynde is
 not troubled ne carped with outwarde chynges but ho
 le gadzed togyder in itſelf / And the ſoule is ſet as it were
 in a ghōſtly preſence of Jhu. and therfore every worde &
 every ſyllable is ſo wned ſaueyly ſweet & delectably with
 ful acorde of mouche & of herte / For why the ſoule is toz
 ned then al in to ſpye of loue / And therfore every worde
 that it puerly prayeth is like to a ſpercle ſpringyng out
 of a ſpye bonde þ chaſeth al þ myghtes of the ſoule & toz

neth hē i to loue. & lyztneth hē so cōfortably þ þ soule lyft
 euer for to pray & do none other thyng. The more it pra
 yeth þ better it may þ mygher it is. for grace helpeth þ
 soule wel. & makyth al thyng lyght & easp þ it lyfte ryght
 wel to psalme & syng the lounyes of god with ghostly
 myrth in heuēly delyte. This ghostly werke is fode of þ
 soule. & this prayer is of moche vertue. For it wasteth &
 byngeth to nouzt al replecions of þ sende prey & aper
 te. it sleth al þ mynde & þ lyknyng of þ worlde. & of flesch
 ly spyes. it bereth vp þ body & þ soule fro paynful felyn
 ge of wretchydnes of this lyf. It kepeth þ soule i felyng
 of grace & wo:chyng of loue: & norpse it euer plyke ho
 te & fr: the as styckes no: thet fyre. It putteth a waye
 al yknyng & heuyness of hert: & holdeth it i myght & i ghost
 ly gladnesse. Of this prayer speketh dauid thus. *Biri*
gaſ oracio mea sicut incensū in conspectu tuo. That is:
 Dressed be my prayer lord as encēce in thy sighte. For
 ryght as ensence þ is cast in þ fyre makyth a swete smel
 by þ reke styghyng vp to the ayre. ryght so a psalme sa
 uourly & softly songe or sayd in a byrennyng herte prey
 ch vp a swete smelle to þ face of our lord Ihu: and to al
 the court of heuen. There dare no fleshe fyre rest vpon
 the pottes bynke boylunge on the fyre. Right soo may
 there no fleschly delyte rest vpon a clene soule þ is hap
 ped & warmed al in þ fyre of loue boylunge and blowyn
 ge psalmes & lounyes to Ihu. This prayer is euer her
 de of Ihesu. It yeldyth grace to Ihesu. And receyuech
 grace agayne. It makyth a soule homely & felowly with
 Ihu. and tryeth alle the angels of heuen. Use it whoso
 maye. The werke is good and gracious in it selfe. And
 though it be not al fully contemplacyon. in it selfe ne the
 workyng of loue by it selfe. Nevertheless it is a parte of
 contemplacyon. For why: It maye not be doone on

this maner wyse but in plente of grace thurgh openynge of the ghostly eye / And therfore a soule that hath this freedom and thys gracypous seylng in prayenge wryth ghostly saour and heuenly delyste hath the grace of contemplacyon in maner as it is / This prayer is a ryche offeringe tyllid all in faines of deuotion: receyued by angels and presented to the face of Jhesu / The prayer of other men that are besy in actyf werkes is made of two wordes. For they oft tymes fourmeth in her hertes one worde thurgh thynkyng of worldly besynes. & sownen in her mouth a nother worde of þ psalme songe or sayd / And not for that. yf her entente be true yet is her prayer good & mete ful though it lacke saoure & swetnes / But this manere of a man cōtemplatyte is made but of one worde. for as it is fourmed in þ herte righte soo hooly it sowneth in the mouth. as it were nought but one thynge that fourmeth & sowneth / And sochly nomore it is / For the soule thurgh grace is made hole in it self so ferre departee fro the flesshly hede that it is mayster of the body. and thise is the body noughte elles but as an instrumente & a trope of the soule in the whiche the soule blowith swete notes of ghostly lounge to Jhu / This is the trompe that Dauid spoke of thus / *Buccinate in neomenia tuba in insigni die solēpnitatis vestre* / Blowe ye wryth a trompe in the newe mone / That is ye soules that are reformed in ghostly lyfe thurgh openynge of the Inner eye. Blowe ye deuoutly sownynge psalmes wryth the trompe of your bodily conge / And therfore for this prayer is pleasaunt to Jhesu and soo profytable to the soule : Therne it is good to hym that is newe corned to god what that he be that wolde pleyse hym / And coueyteth to haue some queynt seylng of grace for to coueyte this seylng. That he myght thurgh grace.

come to this lybette of spyryte. & offre his prayers & his
psalmes to Jhesu contynuely: & stably & deuouclly with
hole mynde & brennyng affectiō in hym to haue it nere
hōde in custome whā grace wol styre hym therto. This
is a spyker felynge & a sochfast/ If thou may come therto
& holde it the dare not renne aboue here & there: and are
questyons of euery ghostly man what thou sholde do ho
we thou shalte loue god: and how thou shalt serue god &
speke of ghostly maters & passen thy knowynge as per
chaunce some done/ That maner of doyng is not full
profytable but yf moze nede make it: kepe y to thy pray
ers styllly spyrte with traueple y thou myght come after
warde to this restful felynge of ghostly prayer: and that
shal teche the wysdome ynough sochfastly without fepo
nyng or fantaspe. and kepe it fourch yf they haue it & le
ue it not: but yf grace come other wyse & woll remeue it
fro the for a tyme and make y for to worche on a nether
maner. then maye thou leue it for a tyme & after tozue a
pen' therto/ And he that hath this grace in prayer asketh
not wherupon he shal sette the poynce of his thought in
his prayer whether vpon the wordes that he sayth or el
les on god or on the name of Jhū as some aske: for the fe
lynge of grace techyth hym wel ynough/

¶ For why the soule is tozned in to the eye and sharply
beholdeth the face of Jhū. & is made spyker that it is Jhū
y it felyth & seeth/ I meane not Jhū as he is in hymself
in fulnes of his blessed godhede. but I meane Jhesu as
he wol she we hym to a clene soule holden in body after
the clennesse that it hath/ For wyte thou wel that euery
che a felynge of grace is Jhesu & maye be called Jhesu/
And after that the grace is moze or lesse so felyth the sou
le moze or lesse Jhesu/ y the fyrste felynge of speccial gra
ce in a begynnur that is called grace of compunc yon &

contricyon for his synnes is verily Jhu: for why he ma-
kerh þ contricyon in a soule by his presence/ But Jhu
is thene ful boytously and rudely felte. ful ferre fro his
ghostly subtylre: for the soule can noo better ne maye no
better for vncleynesse of itselfe thenne/ Neuertheles af-
terwarde yf þ soule profyte & encrease in vertues and in-
clennes the same Jhesu and none other is seen and felt
of the same soule whan it is toched with grace/ but þ
is moze ghostly nere to the godly kynde of Jhesu/ And
sochly þ is the moost thyng that Jhesu loueth in a soule
that it myght be made godly and ghostly in syghte and
in loue lyke to hym in grace to that þ he is by kynde. for
that shal be the ende of all louers/

Then mayste thou be syker that what tyme that thou
felyste thy soule styred by grace specially in that maner
as it is befoze sayd by openyng of thy ghostly eye thou
seest and feleste Jhu/ Holde hym faste whyle thou may
& kepe the in grace: and lete hym nought lyghly fro the
Loke after none other Jhesu but that same by felyng
of that selfe grace moze godly that it myghte were in the
moze and moze/ And drede the nought thou; Jhu that
thou felyst be not Jhesu as he is in his full godhede that
thou sholdest therfore mowe be deceyued yf thou lened
to thy felyng: but truste thou well yf thou be a louer of
Jhesu that thy felyng is true and that Jhesu is truly tel-
te & seen of the thozugh his grace as thou may se hym he-
re/ And therfore lene fully to thy felyng whan it is gra-
cpous and ghostly. & kepe it tenderly. & haue grete depu-
te not of thyselfe but of it. that thou myghte see: and fe-
le Jhesu ouer better & better/ For grace shall euen teche
the by itself yf thou wol falle ther to tyll thou come to the
ende/ But perchaunce thou begynnest to wonder why
I saye one tyme þ grace worchyth al this. & on a nother

eym þ loue worchþth oꝝ god worchþth. Unto this I saye
th^o þ whan I say þ grace worcheth I meane loue. Ihesu:
and god. for al is one. and noughte but one. Ihu is loue
Ihesu is grace. Ihesu is god. And for he worcheth all in
vbi his grace for loue as god therfore may I vse what
worde of chpse iiii. that me lyft after my styrynge in this
wrytynge/

How a soule thrugh the openynge of the ghostly eye
receyueth a gracious loue able to vnderstode holy wryt
And how Ihesu that is hyddē in holy wryt sheweth him
selfe to his louers

Capitū

xlii

When the soule of a louer seipth Ihu in prayer in
the maner before sayd. & thynkþth þ it wolde ne
uer fele other wyse. Neuertheles it falleth that somtyme
me grace putteth scilence to vocal prayeng: and styreth
the soule to see and to fele. Ihesu in a nother maner/
And that maner is fyrste to see Ihu in holy wryt. For
Ihu that is al sothfastnes is hidde and heled therin wo
undē in a softe sendyle vnder fayr wordes that he may
not be know ne felte but of a clene herte. For why: soth
fastnes woll not shewe itselfe to enmyes but to frendes
that loue & desyre it wpyth a meke herte. for sothfastnes
and mekenes arne ful true systers fastned togyther in lo
ue and charite / and therfore is there noo leynge of co
unseple betwpyre hem two. Mekenes presumþth of
sothfastnes and noo chynge of itselfe. And sothfastnes
tro wpyth well on mekenes: and soo they accozden won
der well. Ehenne for as moche as a soule of a louer is
made meke thrugh inspyracyon of grace by openynge
of the ghostly eye: and seeth that it is noughte of itselfe/
But oonly hāgeth in þ mercy and the godenes of Ihu
lastyngly is bozne vp by fauour & helpe of hym of ille / &
truly despyrynge þ presēce of hym therfore seeth is Ihu/

For it seeth sothfastnes of holy wytte wonderly she wed
and opened aboue studie and traueyle & reason of man
nes kyndly wpt/ And that maye wel be called the felyng
ge and the perceyvinge of Jhesu/ For Jhesu is welles of
wysdome. and by a lptyl heeldyng of his wysdom in to
a clene soule he maketh the soule wyle ynough for to vn
derstonde al holy wytte. not al at ones in speccial behol
dyng: but thorough that grace the soule receyueth a ne
we ablynes and a gracious habyte for to vnderstonde
it speccally whan it comyth to mynde. This openyng
and this clernesse of wytte is made by the ghostly presen
ce of Jhesu/ For ryghte as the ghospel sayth of ii. dysce
ples goyng to the castel of Emaus brennyng in desyre
re and spekyng of our lord Jhesu: our lord appered to
hem presencly as a pylgryme and taught hem þe prophe
cies of hymself/ And as the gospel sayth/ Apperuit illis
sensum vt intelligerent scripturas/ He opened to hem
clernesse of wytte þe they myght vnderstonde holy wry
tyng/ Ryghte so the ghostly presence of Jhesu openyth
the wytte of his louer that it brenneth in desyre to hym:
and byngeth to his mynde by mynystracyon of angels
the wordes and the sentences of holy wytte vnoughte
and vnaupled one after a nother. and expownereth hem
redly be they neuer so harde ne so preuy/

The harder that they ben and ferder fro mannes reso
nable vnderstondyng the moze delectable is the treue
shewyng of hem/ Whan Jhesu is mayster it is expow
ned and declared lptterally: mozally: mystyly: and heuē
ly: þe mater suffre it/ By letter that is lpyhteste and
moost playne is bodily kynde comforted/ By mozalte
of holy wytte the soule is infourmed of vyces and ver
tues wylely to cunne departe þe one fro that other/ By
mystyphede it is illumined for to see the werkes of Jhesu

Luc.
xlii.

in holy churche. redily for to applye the wordes of holy
 wyrtte to cryst our hede: and to holy churche that is hye
 mystry body/ And the fourth þ is heuenly longeth onely
 to the woꝛchyng of loue/ And that is whā alle sothfast
 nes in holy writte is applyed to loue/ And for that is
 mooste lyke to heuenly selyng therfore I callie it heuen
 ly/ The louer of Ihesu is his frende. not for he hath de
 serued it: but for Ihs of his merciful goodnes maketh
 hym his frende by true accorde/ And therfore as to a true
 frende that pleyseth hym wyth loue. not serueth him by
 drede as a thrall: he the wyth his pꝛeuyte/ Ch^o he saith
 hym selfe to his apostles/ Jam vos dixi amicos qꝛ que
 runꝛ audiui a patre meo nota feci vobis/ Now I saye
 that ye are frendes/ For I make knowen to you al thyng
 ges that I haue herde of my fader/ To a cleue soule that
 hath e þ palet purged from fylthe of fleschly loue holy
 wyrtte is lyfely foode and sustenance delectable/

Johrb

¶ It sauoureth wonder swetely whā it is wel chewed
 by ghostly vnderstondyng/ For whp. the spyryte of lyf
 fe is hydde therein that quyknyth al the myghtes of þ
 soule/ and fyllech theym ful of swetnesse of heuenly sa
 uoure and ghostly delyte/ But sochly hym nedeth to ha
 ue whyte teeth and sharpe & wel pyched that sholde by
 te of this ghostly byede/ For fleschly louers and herety
 ces make not to wyche þ Inwarde floure of it/ Her teeth
 are bloody and ful of fylthe. therfore they ben falling fro
 selyng of this byede/ By teeth are vnderstonde the In
 ly wyrttes of the soule/ the whiche in fleschly louers and
 in heretyces ben bloody full of synne and of worldly va
 nytees/ They wolde and they can not come by curposi
 te of her kyndly wyrtte to the sothfastnes in knowyng
 of holy wyrtte. for her wyrtte is corrupte by original sin
 ne and actuell also. And is not yet helyd thꝛough grace.
 And therfore they do but gnawe vpon þ backe wythout
 speke they neuer see moche therof/ The Inner sauour

Within they fele not of/ They ben not mekethey ben not
clene for to see it/ They ben not frendes to Ihesu. & ther
fore he sheweth hem not his counseile/ The pcepte of ho
ly wryt is closed vnder a kepe seled with a sy gnet of Ihe
sus fynger: þ is the holy ghost/ And therfore withouen
his loue & his leue may no man come in/ He hath ofily þ
kepe of cūynge in his keepynge as holy wryt sayth/ & he
is kepe hymself/ And he letteth i whom he wol by Insp
racon of his grace. & bryketh not the selle. & þ doth Ihesu
to his louers/ Not to al plyke/ but to hem þ are specyally
Inspyred for to seke sothfastnes in holy wryt with gre
te deuocōn in prayenge. & with moche besynes in stud
enge goynge before/ Thisle maye come to the fyndynge
whan our lord Ihesu wyl shewe it/ See now thesle hols
grace openeth the ghostly eye & clereth þ wryt of the soule
wonderly aboue the freelte of corrupte kynde/ It puen
eth þ soule a newe ablenes whether it wol rede holy wryt
oz here oz thynke it for to vnderstonde it truly & sauour
ly þ sothfastnes of it in þ maner betore sayd/ And for to
tozne redely al reasons & wordes þ are bodily sayd in to
ghostly vnderstondynge. & þ is no grete merueyle/ For þ
same spryte expownyth it & declareth it in a clene sou
le in comfort of it þ spyst made it. & that is the holy ghost/
And this grace maye be & is aswel in lewde as in letted
men as anenstes the substaūce & the true seynge of soth
fastnes & the ghostly sauour of it in general though they
see not so many reasons in specyal: for that nedeth not
And whan þ soule is thus abled & lyghened thrygh gra
ce. then it lyt for to be alone semyme out of lettyng oz
comonyng of al creatures that he myght freely assaye
his Instrumēt that I calle his reason in beholdynge of
sothfastnes that is coneyned in holy wryt/ And thenne
there fal comynde wordes & reasons & sentēces ynough
to occuppe hym in ful ordynare & fullsably/ And wha
comforte & ghostly delyte: sauour & swetnes a soule may

selet then in his ghostly werke thugh dyuers Jllumyna
 cyons: Jnly perceyvinges: prey knowynges & sodeyn
 towchynge of the holy ghost by assaye the soule maye
 wyte & elles not/ And I hope that he shal not erre be so þ
 his teeth that ben his Jnwarde wettes be kepte whete &
 clene fro ghostly pryde & fro curpouse of kyndly wyte/ I
 hope that Dauid felt ful grete deylte in this maner wer
 ke whan he sayd thus/ *Quid dulcia faucibus meis eloquia*
tua super mel os meo/ How swete are thy spekinges loz
 de Jhu to my chekes ouer hony to my mouth/ That is:
 Lozde Jhu thyn holy wordes endyte in holy wyte brou
 ght to my mynde thugh grace are swetter to my chekes
 þ are þ affectiōs of my soule than hony is to my mouth
 Sothly this is a fayre werke wythoute paynful traucil
 le toz to see Jhesus thus/ This is one maner of syght of
 Jhu as I sayde before/ Not as he is; but clothed vnder
 lykenes of werkes & of wordes/ *Per speculum in enig*
mate/ By a myrroure & by a lykenesse/ As the apostle
 sayth/ Jhesu is endles myght wysdome and goodnes:
 Ryght wysnesse: soothfastnesse: holynesse. and mercy/
 And what this Jhesu is in hymselfe maye noo soule see
 ne here. But by effecte of his woꝝchyng he maye be seen
 thugh the lyght of grace. as thus/ His myght is seen by
 makynge of al creatures of nought. his wysdome inordi
 nate dysposynge of hem: his goodnes in sayng of hem
 his mercy in foryeuene of synnes. his holines in pestes
 of grace: his right wyne in harde punysshynge of synne
 his softnes in true rewardynge of good werkes/ And al
 this is expresse in holy wyte. And this seeth a soule in
 holy wyte with al other accydentes that fallen herto/
 And wyte thou wel that suche gracys knowynges in
 holy wyte oz in other wyte that is made thogh
 grace are noughte elles but swete letters leden and ma
 de betwix a lounge soule and Jhesu loued/ Or elles yf
 I shall saye sothly betwix Jhesu þ true loue and the

corxlii

Ro. v

soules loued of hym/ He hath ful gret tendernes of loue
 to al his chosen chyldeyn þ̄ are here closed in clay of this
 bodily lyf/ And therfore though he be absent fro hē hygh
 hyd aboue in þ̄ bosō of þ̄ fader fulfylled in delyces of þ̄
 blessed godhede. yet notwithstanding he thynketh vpon
 hē & vspyteth hē ful oft thzugh his gracysous ghostly pre
 sence & cōforteth hē by his letters of holy wyrt. & dyruet
 ch out of her hertes heuines & werines: dolours & dyces
 & maketh hem glad & mery in hym truly. crownyng to al
 his behetynges & mekely abidyng fulfylling of his wyl
 Sapnt poul sayth thus/ Quocūq; scripta sūt ad nostrā
 doctrinā scripta sūt ut per consolacionē scripturaz sp̄s
 habeamus/ Al þ̄ is wyrtē to our techyng it is wyrtē
 þ̄ by cōforte of wyrtynge we myght haue hope of salua
 cyon/ And this is a nother werke of cōtemplacōn for to
 see Jhu in scriptures after openyng of the ghostly eye/
 The clennet the syght is in beholdyng. þ̄ more cōforted
 is the affectyon in taltynge/ A ful lytly sauour felte in a
 clene soule of holy wyrt in this maner befoze sayd. hold
 make the soule set lytly pryce by knowyng of al þ̄ vii. ac
 tes. or of al the world/ of al worldly cūynges/ For the
 ende of this knowyng is saluacōn of a manys soule in
 euerlastyng lyf. & the ende of that other as for hemselfe
 is but vanyte & a passyng delyte. but yf they be tozned
 thzugh grace to this ende/ ¶ Of the pryue vorns of
 Jhesu sowynng in a soule wherby it shall be knowen/
 And how al the gracysous Illuminacōns made in a sou
 le ben called the spekynges of Jhu/ Capitlm. xliiii.

Up thysle are sayre newe felynges in a clene sou
 le. & yf a soule were fulfylled with suche it myȝt
 be sayd. And sochly þ̄ is were resourmed som what in fe
 lyng: but not yet fully/ For why: yet Jhesu sheweth mo
 re and ledeth the soule Inner. And begynneth to speke
 more homely and more louely to a soule thenne to solow
 the styryng of grace/ For the prophete sa yth/ Quocūq;

that spiritus illur gradiebantur et rote sequentes eum/
 wheder so yede þe spyrte chider yede þe whyles solowyn
 ge him/ By wheles are vnderstode þe true louers of Jhu
 for they are roide i vertue wythout angyle of stowar
 denes. and lyghly whyrlyng thowgh redynesse of wyl
 to the styryng of grace/ for after that grace styreth and
 teareth. so they folowe & worche as the prophete sayth/
 But they haue fyrste a full liker assaye and a true knowynge
 of the vops of grace c2 they maye do so that they
 be not deceyued by her owne seynng o2 by the myddle
 sende/ Our lord Jhesu sayth thus of his louers/ Quis
 me vocem meam audiunt et cognosco eas et cognoscunt
 me mee/ My shepe heren my vops & I knowe hem and
 they knowe me/ The prync vops of Jhesu is ful true. &
 it makyth a soule true/ There is no seynng in it ne fan
 tasye ne pryde ne pocyse/ But softnesse: mekenesse:
 pees: loue: and charite. And it is ful of lyfe loue & grace
 And therfore whan iscomyth in a soule it is of so grete
 myghte sometyme that þe soule lodeynly layeth of honde
 al that there is. prayenge. spekyng: redyng o2 thynkyng
 in the manere before sayd. & al maner bodily werke and
 lystnyng cherto fully herynge & preceptynge in rest and
 in loue the swete steuen of this goostly vops as. it were
 rauysched fro þe mynde of al erdely thynges/ And thes
 some tyme she weth Jhu in this pees hymselfe as an ha
 wiful mayster and sometyme as a reuerent fader: and so
 tyme as a louely spouse/ And it keepyth a soule in a won
 derfull reuerence & in a louely beholdyng of hym that
 the soule like h wel thenne. and neuer so wel as thenne/
 for it feltyh so grete sphernele and so grete reste in Jhu
 and so moche fauour of his goodnes that it wolde neuer
 be so and neuer do othe werke/ It thinkyth that it tou
 chyth Jhu and thowgh vertue of þe vnspekable touchyn
 ge it is made hole & stable in itself reuerently beholdyng
 only Jhu. as yf there were no thyng but Jhu oo thyng

Joh. x

and he another. bozne by oonly by the sauour & þe wond
ful goodnes of hym þe is that thyng þe he seyth & seeth/
And this seynge is ofte tymes without speyall behol
dyng of holy wyte. ne but with fewe wordes formpd
the herte. nought but thus amonge fallen in swete wor
des accordyng to the seynge. eyther louyng oꝛ woꝛshyp
pyng oꝛ wondryng. oꝛ other wyse solowyng as the herte
lyketh/ The soule is full moche departed fro loue oꝛ ly
kyng of þe worlde thꝛugh vertue of this gracious seyn
ge/ And also fro mynde of the worlde moche in þe meane
tyme/ It taketh none hede therof for it hath no cryn ther
to/ But then so tyme anone with this fallth in to a sou
le byuers Illumynacōns thꝛugh grace. þe whiche Illum
ynacōns I cal the spekynges of Jhu & þe syght of gho
stly thynges/ For wyte thou wel þe al the besynes þe Jhu
maketh aboute a soule. is for to make it a true perfyte
spouse to hym in the bynes & fulnes of loue. And þe may
not be done so sodely therfore Jhu þe is loue to al lꝛuers
the wyllest assaureth by many wyles & by many wonder
ful meanes oꝛ it may come about/ And therfore þe it my
ght come to the effecte of true spousage he hath suche gra
cious spekynges this maner of a wower to a chosē sou
le/ He sheweth his prey J Jewels. moche thyng he gꝛue
th & more he begeth. & curteys dalyunce he sheweth/
Ofte he bysitteth with moche grace & ghostly cōforte as
I before sayd/ but how he dooth thys in speyall al fully
can I not tel the for it nedeth not/ Neuertheles so what
shal I saye after that grace styeth/ The drawyng of a
soule fully to perfyte loue is fyrst by þe shewyng of ghost
ly thynges to a clene soule whan þe ghostly eye is openid
not that a soule sholde rest therein. & make an ende there
but by þe seche hym & loue hym only that is hygher of al
without any beholdyng of any other thyng than hym
self/ But what are these ghostly thynges sayest thou. for
I speke ofte of ghostly thynges/ To this I answer and

saye. that ghostly chynge maye be sayd al þe sochfastnes
of holy wyrtte. And therfore a soule that thurgh lpght of
grace maye see the sochfastnes of it. it seeth ghostly thin
ges as I haue before sayd.

How thurgh gracious openyng of the ghostly eye a
soule is made wyse mekely & sochfastly to se þe dyuersyte
of degrees in holy chyrche as traueyllyng. And for to see
angels kynde & fyrst of reprevud.

Capitulum xlv.

Nevertheles other ghostly chynge there ben also
þe whiche thurgh lpght of grace are shewed to þe
soule. and are thys. The kynde of al resonable soules.
& the gracious worchynge of our lord Ihesu in hem.
The kynde of angels blessed & reprevud & her worchyn
ge and the knowyng of þe blessed tryumpe after þe grace
techich. Holy wyrtte sayth i þe boke of songes of þe spon
se thus. Surgā & circuibo ciuitatē & querā quē diligit
aīa mea. I shal ryle & I shal goo aboute the cyte & I shal
seche hym that my soule loueth. That is: I shal ryle i to
highnes of thought & go aboute the cyte. By this cyte is
vnderstode þe vnpurysyte of al creatures bodily & ghost
ly ordeyned & ruled vnder god by lawes of kynde of rea
son & of grace. go aboute this cyte whā I behold the
kyndes & the cause of bodily creatures the pestes of gra
ce & the blyssis of gostly creatures. and in al this I seche
hym that my soule loueth. It is forre lokynge with the
Inner eye on Ihu in bodily creatres for to see his my
ght: his wysdome & his goodnes i ordynasce of her kyn
de: but it is moche fayer lokyng on Ihu in ghostly crea
tures. fyrst in resonable soules goth chosen & reprevud
to see the merciful calyng of him to chosen. how he toz
neth hē fro syne by lpght of his grace. how he helpeth hē
techeh hem: chastyeth hē. confozteth hem. he righteth he
clenseth he fedeth. how he maketh hem byēnyng in loue
& in lpght by plente of his grace. And thus dooth he not
to one soule only but to al his chosen after mesure of his

Cant. 3

grace / Also of al reprovoued how ryghtfully he forsaiketh
 hem and leueth hem in her synnes & dooth hem no wronge /
 How he rewardeth hem in this worlde suffryng he
 to haue the fulfilling of her wylle & after to punyssh hem
 endlessly / No this is a lypyll beholdyng of holy chyrche
 whyles it is in trauelyng in this lyfe to seen how blacke
 And how fowle it semyth in soules that are reprovoued:
 how fayre and how louely it is in cholen soules /
 And al this ghostly syghte is nought elles but the syghte
 of Jhesu. Not in hymselfe but in his mercifull prey-
 werkes & in his ryght wyse domes euery daye shewed &
 remembred and renewed to resonable soules Also ouer
 this to se with the ghostly eye the paynes of reprovoued: &
 hope & the blyss of cholen soules it is ful confortable
 For sothfastnes may not be seen in a clene soule without
 grete deylte & wonderful softnes of blessed brennyng lo-
 ue / Also the syght of angels kynde: fyrste of dampned &
 after that of the blessed. It is a ful fayr contemplacyon
 of the fende in a clene soule whan grace byngeth the fē-
 de to the syghte of the soule as a clumid captyf bounden
 with the myght of Jhu that he maye not here / Whenne
 the soule beholdeth hym not bodyly but ghostly seenge
 his kynde and his malyce. & tozareth hym vpon doorne
 and spyleth hym and cencech hym all to noughte. scoz-
 ueth hym & dyspyleth hym and setteth noughte by his
 malyce. Thus biddeth holy wyrtte whan it sayth thus
 Uerte impium et non erit / Tozeth the wycked: that is
 the fende vpon doorne and he shal be as noughte. Mo-
 che wonder haue the soule that the fende hath so moche
 malice and so lypyll myghte. There is no creature soo
 dunmyghy as he is. and therfore it is a grete cowardnes-
 se that men drede hym so moche. He maye noo chynge
 doo withoute leue of oure lord Jhesu nor soo moche as
 entre in to as wyne as the gospel sayth / Moche lesse
 maye he doo thenne to noye ony man / And thenne

puer.
 xlii.

yf our lord Ihesu gyue hem leue to carpe vs it is ful wor-
 thyng & mercifully done that our lord Ihu doth. & there-
 fore welcōme be our lord Ihesu by hymselfe & by al his
 messengers. The soule dredeth no more than þe blastyng
 ge of the fende than þe styng of a mowe/wōder wor-
 th is þe fende yf he durst say nay. but his mouth stopped
 wth his owne malice. his hondes are boide as a the yf
 worth to be demid & hanged in helle. And thesē þe sou-
 le accuseth hym & cryeth fully demyth hym after þe hath
 defected: wōd not of this sayng. for saynt poule mea-
 ned þe same whā he sayd thus. Frēs nescitis qm̄ anglōs
 iudicabimus. / Betheren wote ye not well þe we shall de-
 me angels þe are wycked spytes thugh malice þe we
 re made gode angels by kynde. / As who sayth yes. This
 demyng is fygured before the dome in courtēplacē of sou-
 les. / For they sele a lypyl casting in lyknes of all þe shall
 be done afterwarde of our lord Ihu openly in sochfast-
 nes chamyd & thent is þe fēde grete in hymself whā he
 is thus faced with a cleue soule. He wolde sayn fle a way
 & he maye not for þe myzte of þe hiest holdeth hym styll. &
 þe greupth hym more than al the fyre of helle. wonder me
 hely fallich þe soule to Ihu thenne wth herly louinges
 that he somztly sauech a simple soule fro al malice of so-
 fel & enmye by his grete mercy.

¶ How by the
 same lpyghte of grace þe blessed angels kynde maye be seē
 And how Ihu is god & man aboue all creatures after þe
 the soule maye see hym here. Capitū. xlv.

And then after this by the self lpyghte may the sou-
 le see ghostly þe saythede of angels þe worthines
 of hem in kynde. the subtylce of hem in substa unce: the
 cōfermyng of hem in grace. & þe fulnesse of endles blis-
 se the solidyphede of orders the dystynccōns of persones
 how they lyue all in lpyghte of sochfastnes endles. & how
 they byrne al in loue of the holy ghost after þe worthynes
 of orders. how they see and loue & prayse Ihu in blessed

Hebr. i

rest without cressynge/ There is no syght of body: ne no figure in ymaginacyon in this maner woꝝching but al ghostly. & of ghostly creatures/ Then begynneth þe soule to haue grete aqueyntaunce of þe blessed spirytes & a grete felishyp/ They are ful tēder & ful hely aboute suche a soule to helpe it/ They are maysters to teche it. & often thurgh her ghostly pꝛesence & to woꝝching of her lyght dyspuen out fantasmes fro þe soule: & they Jllymyn þe soule graciously. they cōfoꝛt þe soule by swete woꝛdes sodenly sowned in a clene herte/ And yf ony dysease falle ghostly they seruen the soule & mynystre to it al that it nedeth/ Thus saynt poul said of hē / Nonne oēs sunt administratoꝛi i spūs missi pꝛoꝛpter eos q̄ hereditatē capiat saluti/ wote ye not wel þe holy spirytes are mynysters sente of Jhu for hem þe taken þe heritage of helth/ They are chosen soules: as who saith yes/ For wyte thou wel þe al this gostly woꝝching of woꝛdes & of reasons brouzt to þe mynde. & suche fair lyknes are made bi the mynistry of angels whā þe lyght of grace abundantly shyneth in a clene soule It may not be tolde by tōge þe felynge þe lyghtynge þe graces & the cōfoꝛtes in spꝛyual & clene soules perceyue thurgh fauourable felishyp of blessed angels/ The soule is wel at ease with hem to beholde how they done þe it wolde tende to no thyng elles. But theñe wyth þe helpe of þe angel yet the soule seeth more for knowynge cōselyt aboue al this in a clene soule/ And þe is to beholde þe blessed kynde of Jhu/ Fyꝛst of his gracys māhede how it is hyghed woꝝthily aboue al angels kynde. & then after of his blessed godhede/ For by knowynge of creatures is knowen the creatur. & then begynneth þe soule to pꝛeꝛeue a lytyl of the pꝛeꝛytees of the blessed cꝛynte. It maye wel ynough for lyght of grace goth before. & therfore she shal not erre as longe as she holde her with the lyghte/ Whenne is it opened sochfastly to þe eye of the soule the offshede in substance & dōmyniōn of persones in the

blessyd trinite as it maye be seen here. and moche other
 sothfastnes of þe blessyd trinite pertynente to this mate-
 re: the whiche is openly declared & shewed by wytyng
 of holy doctours of holy chyrche/ And wyte thou well þe
 same & the self sothfastnes of þe blyssyd trinite þe thi-
 se holy doctours Inspryed thurgh grace wyrtē in her
 boke in strēghing of our mouth a clene soule maye see
 in knowyng thurgh þe self lyght of grace/ I wol not ex-
 presse tomoche of this mater here specyally for it nedeth
 not/ word grete loue felich þe soule with heuēly delecte in
 felyng of this sothfastnes whā it is made thurgh specy-
 al grace. for loue & lyght goth bothe toggyder in a clene sou-
 le/ There is no loue þe rylsch of knowyng and of specy-
 al beholgyng þe maye to wche soner our lord as this loue
 maye/ for why: this knowyng is worchiest & hyeste in
 itself of ihū god & man yf it be specyally shewed by
 þe lyght of grace/ and therfore is þe fyre of loue flaming
 of this moze brennyng than it is of knowyng of ony crea-
 ture bodily or ghostly. & al thise gracyous knowynges se-
 lyd in a soule of þe vnyuersyte of al creatures in manere
 betore sayd. & of our lord ihū maker & keper of all this
 fayr vnyuersyte. I calle hē sayz wordes & swete spekyng-
 ges of our lord ihū to a soule þe whiche he wol make his
 true spouse/ he she with preyntes & profereth ryche yef-
 tes of his tresour: & atapeth the soule with hē ful honest-
 ly/ she nede not be ashamed with þe cōpany of her felas-
 wes to apere afterwarde to the face of ihū her sponse/.
 Al this louely daliaunce of preynt speche bytwyre ihesu
 and a soule maye be called an hydde worde. of þe whiche
 holy wyrtē sayth thus/ *Propter ad me dicitur est verbum*
conditum et venas susurru percipit auris mea/
 Sochly to me is sayde an hydde worde and the vernes
 of hys robrynges myn eere hath perceyued/ The in-
 spracyon of ihesu is an hydde worde. for it is preyntly
 hydde frome all louers of the worlde and

sheweth to his louers through which a cleane soule percey-
ueth redily þe deynes of his rownyng that are specially
shewenges of his sochfastnes/ for eueryche gracious
knowynge of sochfastnes felt with truly saundur & gho-
stly delyte is a pryncipal rownyng of Ihesu in þe ere of a cleane
soule/ hym behoueth to haue moche clenens & mekenes
& al other vertues/ & to be halfe deyl to noys of worldly
janglyng that shold wylfully perceyue chise swete gho-
stly rownynges þe is þe boys of Ihesu/ Of þe which dauid
sayth thus/ *Gloria preparantis ceruos et reuelabit co-
della*/ The boys of our lord ihu arapeng hertes & he shal
shew thycke/ That is: the Inppracyon of Ihesu makyth
soules lyt as hertes þe sterten fro the ouer bushes &
byres of al worldly vanyte. & he sheweth to hē þe thycke
þe are his prentes þe may not be perceyued but by sharpe
eye/ Chise beholdinges sochfastly growden in grace & i-
meknes maketh a soule wyle & bynyng i desyre to þe fa-
ce of Ihesu/ Chise are þe ghostly chinges þe I spake of befo-
re: & they bē called new gracys feliges & I do but touch
hē a lytyll for wyllinge of þe soule/ For a soule þe is cleane
stized by grace to ble of chis werkyng may seme i an hour
of suche ghostly matere than myghte be wyrtten in a gre-
te boke/

Thus finnisheth this present boke which expo-
uneth many notable doctrynes in cōtēplacōn/ which
as me seemeth right expedient to those that setten thei-
r selues in occupynge thei-melke specially for thei-
r soule helthe/

Handwritten signatures and notes at the bottom of the page, including a large flourish and a signature that appears to read "John of ...".

This is a deuout booke cōpyled by mayster Walter bryton
to a deuout man in cēperal estate how he sholde rule hym/
How a man þ̄ wol be ghostly must first vñen moche body
ly exerceple in penaunce and destroynge of synne:

Capitulum/

Primum.

DEre brother in crist two maner of states there
are in holy chyrche by þ̄ whiche crysten soules
plesen god & geten hem the blyss of heuen. that
one is bodily: & that other is ghostly/ Bodily
workyng longeth p̄ncypally to worldly mē
& wpmen the whiche lesully vñen worldly goodes & wylful-
ly vñen worldly besynes. Also it longeth to all yonge begyn-
nyngemen the whiche comen newe out of worldly sp̄ies to
the serupce of god: for to make hem able to ghostly workyng
& for to breke downe the vñburumnes of the body by dyscre-
cyon vñen bodily workyng & it myght be suple & redy & not
mekyl contraryous to the sp̄yte in ghostly workyng. for
saynt poul sayth. as woman was made for man & not man
for woman. ryght so bodily workyng was made for ghost-
ly. & not ghostly for bodily/ Bodily workyng goth before &
ghostly cometh after as saynt poul sayth/ ¶ Non p̄m^o quod
spirituale. scilicet p̄m^o aīale deīde sp̄uale/ And this is a cau-
se why it behoueth to be so. for we are bozne in synne and cor-
ruptyon of the fleſhe by the whiche we are soo blynded &
so overlaped þ̄ we haue neyther the ghostly knowyng of god
by lyght of vnderstandyng. ne ghostly relyng of hym by
clene desyre of lounge & therfore we may not sodeynly ster-
te out of this derke nyght of this fleſhly corrupcyon in to þ̄
ghostly lyght/ for we maye not suffre it ne bere it for syknes
of ourself no more than we may with our bodily eyen whā
they are soze beholde the lyght of the sun. & therfore we must
abdyt & werke be p̄cesse of tyme. First by bodily werkes
bestly tyl we be dyscharged of this heuy burden of synne whi-
chelectyth vs fro ghostly workyng. & tyl our soule be so what
wented fro grete outparde synne & abled to ghostly werke
By this bodily workyng. I p̄te of mayst thou vnderstande

almaner of god werkis þæt thy soule doth by þæt wytes & þæt mē-
beris of thy body vnto thyself as i fastyng wakiſg & i reſt rayn-
yng of fleſhly luſtes by penaunce doyng. oꝛ to thy euenghete
be fulfylling of þæt dedes of mercy bodily oꝛ ghoslyly oꝛ vnto
god be ſufferynge of al bodely myſcheues for þæt loue of ryghte
wyſnes. Al thyſe werkis done in trowthe by charytee pleaſen
god: withoute which they are nought. Than who ſo deſy-
reth for to be occupied ghoslyly. it is ſpker & profitable to hym
þæt he be fyrſt wel aſayed a longe tyme i this bodely werkynge
for thyſe bodely dedes are a token & a ſhewyng of moꝛal ver-
tues withouten which a ſoule is not able for to werke ghos-
lyly. Breke downe fyrſt pryde i bodely beynge & alſo with chyn-
here thyſkyng. boſtyng & prayſyng of thyſelf vayne lpykyng
in thyſelf of ony thyng þæt god hath ſent to the bodily oꝛ ghos-
lyly. Breke downe alſo enuy & pryde agaynſt thy euenghete
whether they be riche oꝛ poꝛe gode oꝛ bad that thou haue hym
not. ne haue dyſdeyne of hym wylfully neyther in woꝛde ne
in dede. Alſo breke downe couerlyſe of woꝛldly good þæt thou for
þæt holdyng. getyng oꝛ ſayyng of it offende not thy conſcyence
ne breke not charytee to god & to thy euenghete for loue of
onny woꝛldly good. but þæt thou getyſt to kepe it: & ſpende it wi-
thout loue & vayne lpykyng of it as reſon aſketh in woꝛſhypp of
god & helpe of thy euenghete. Breke downe alſo as mekil
as thou mayſt fleſhly lpykyngeſ eyther of accyde oꝛ bodily
eſe gloteny oꝛ lechery. & than whan thou haſt ben wel trauey-
led & wel aſayed in al ſuche bodely werkis. than mayſt thou
by grace ordeyne the to ghoslyly werkynge. the grace & þæt good-
nes of our loꝛde Ihu crlyſt that he haue ſhe wed to þæt in with
drawyng of chyn here fro luſt & lpykyng of woꝛldly vanite &
vle of fleſhly ſynnes. & in that turnyng of thy wyl enteerly
to his ſeruyce & his pleaſaunce byryngeth in to myn here me-
kylly mace to loue hym in his mercy & alſo it ſtreyth me grev-
ly to ſtrength the in thy good purpoſe & in thy werkynge that
thou haſt begunne for to byrynge it to a good ende. yf that I
coude & pꝛyncypally for god & ſpyken for tender affectyon of
loue that thou haſt to me yf I be a wretche & vnwoꝛthy.

I knowe wel the desyre of thyn herte that thou desyrest good
ly to serue our lord by occupacion all holly withouten let
tyng or troublinge of worldly besynes that thou myghtest
come by grace to more knowynge & ghostly felynge of god &
of ghostly thynges. This desyre is good as I hope & of god
for it is set vpon hym in charite spyrually. neuertheles it
is for to restryne & rulen by discrecion as agaynst outwar
de werkynge after the state that thou art in. for charite vni
reioled turneth somtyme in to vice & therfore it is sayd in ho
ly wyrtte. **Q**uidam in me caritatem. that is to say. our
lord praynge to me charite. let it in orde & in reiole that it
shold not be lost thugh myn vndercrecion. Ryght so this
charite & this desyre that our lord hath geuen of his mercy
to the is for to reiole & ordeyn how thou shalt pursue it after
thy degre asketh. & after the lymyng that thou hast vnder
for tyme and after the grace of vertues that thou now hast.
thou shalt not vterly folowen thy desyre for to leuen occupa
cion & besynes of the worlde the whiche are nedeful to bryn
in reioyng of thyself & of al othe that aren vnder thy keepyn
ge & geue the holly to ghostly occupacion of prayere & holly me
dytacions. as it were a frere or a monke. or an othe man &
were not bounden to the worlde by chyldren & seruauntis as
thou art. for it falleth not to the. & if thou do soo. thou kepest
not the orde of charite. Also yf thou woldest leuen vterly
ghostly occupacion. namly now after the grace that god ha
th geuen to the & let the holly to the besynes of the worlde in
fulfyllynge of the werkes of actyfe lyfe as fully as an othe
man that neuer seyd deuocyon. thou leuest the orde of cha
rite. For thy state asketh for to do bothe. eche of hem in dy
uers tymes thou shalt medle the werkes of actyfe lyfe with
ghostly werkes of lyfe contemplatyfe. And thanne dooste
thou well. For thou shalt one tyme be besye with martha
for to reiole and gouerned thyn housholde. Thy chyldren
Thy seruauntis. thy neyghbours. thy renauntis. If they
done wel comforte hem therein and helpe hem. If they done
euyl for to rechen hem a mende hem and chastise hem. And

thou shalt also loke & know bysly thy thyngis & thy worldly
goodes be ryghtly kepte by thy seruantes. gouerned & true-
ly spende þ thou myght þ more plenteously fulfyl the dedes
of mercy with hē vnto thy euencyste / Also thou shalt with
mary leue besynes of þ world & lye downe at þ feet of oure
lord by meknes in prayers & in holy thoughtes & in contem-
placyō of hym as he geueth the grace. & so shalt thou go fro þ
one to þ other medfully & fulfyl hē bothe : & than kepest thou
wel the order of charyte /

of man longeth actyflp /

Caplm

ii.

¶ Neuertheles þ thou ne haue no wond of this þ I saye
therfore I shal tel þ & declare to þ a ltyl more opely
thou shalt vnderstonde þ there is thze maners of lyuynge one
is actyflp an other is contēplacyf þ thyzde is made of bothe
& þ is medled. Actyflp about longeth to worldly men & wo-
men þ whiche are lewde in knowynge of gostly occupacyon
for they ne fele sauour ne deuocōn by seruour of loue as othez
men do. ne they cōfesse no skyl of it. & yet neuertheles they ha-
ue dze de of god & of þ payne of hel. & therfore they fle synne &
they haue desyre for to please god & for to come to heuen & a go-
de wyl haue to her euencysten: vnto thise men it is nedful &
spedful to vlen þ werkis of actyflp as beley as they may in
þ helpe of hemself & of her euencysten: for they cōfesse not ch-
les done /

¶ Vnto whō longeth contēplacyflp /

Caplm

iii

¶ Contēplacyflp longeth alone to suche men & wo-
men þ for þ loue of god forlaken alopen syfies of the
world & her fleshe & al besynes charges & gouernaunce of
worldly goos dys & maken hemself poze & naked to þ bare ne-
de of þ bodyly kynde & fien fro souereynise of al other men to
þ serupce of god. vnto / hise men it longeth for to trauenplen
& occupien hē inwardly for to gete thzugh þ grace of our lor-
de clennes in herte & pes in cōscyence by destropeng of synne
& receyuyng of vertues & so for to come to cōtemplacyō whā
the clennes may not be had withoute grete exercyse of body &
cōtynuel trauayle of þ spyrte i deuout prayers feruent desy

res & gostly medytacyons/
led lpf/ Caplm

¶ Unto whō longeth med
titl.

Un the chyrche lpf is the medled lpf longeth to men of ho
ly chyrche as to prelats & to other curatis & whiche
haue cure & souerynite ouer other men for to teche & rewele hē
bothe her bodys & her soules pꝛyncypally in fulfylling of
bedes of mercy bodely & gostly vnto thise men it longeth so
tyme to vlen werkes of mercy in accꝛ lpf in helpe & sustinaci
ce of hēself & of her sogetys & of other also. And so tyme for to
leue al maner of besynes outwarde & pꝛeuen hē vnto pꝛayers
& medytacyons as redyng of holy wyte & to other gostly occu
pacōns after & they felen hē dysposed. Also it longeth to souer
tēperel whiche han souerynite with mekyl lauer of worldly
goodes. & hauen also as it were lordshyp ouer other men for
to gouerne & susteyne hē as a fader hath ouer his chylde & n
a mayster ouer his seruantis & a lord ouer his tenantis. the
whiche mē han also receyued of our lordes pꝛe grace of deuo
cyon. & in partꝛ sauour of gostly occupacyon. ¶ Unto these
mē also longeth medled lpf is both accꝛ & cōtēplacꝛ. for if
thys mē stondyng & charge & & bonde & they haue taken wy
len leue vterly & besynes of the world: & whiche owerth skyl
fully to ben vled i fulfylling of her charge & holy pꝛe hē to
cōtēplacꝛ likethy do not wel. for they kepe not & orde of cha
rtyte. for charite as thou knowest wel lpf both in loue of god
& of thyn euengylst. & therfore it is & hē hath chartyte to vle
bothe in werkynge now to & one. & now to & other. for he & for &
loue of god in cōtēplacyon leueth & loue of his euengylsten
& dooth not to hē as he aught whā he is boude thereto. he ful
fyllth not chartyte. also on & contrary wyse who so hath soo
grete rewarde to werke of accꝛ lpf & to besynes of & worlde
& for & loue of his eu. ngylen he leueth gostly occupacyon de
terly after & god hath dysposed hym thereto. he fulfyllth not
chartyte/this is & sayēg of saynt gregory. for though our lord
de for to styze some to vle this medled lpf. toke vpon hymself
& persone of suche maner men bothe of prelats of holy chyr
& of suche other as are dysposed thereto as I haue sayd: & paf

hē ensample by his owne werkynge & they sholde blesshamed
lyd lyf as he dyde & cryme & he spake with men & medled with
hē shewynge his dedys of mercy for hē taught & vncūnyng
& vnknoyn by his prechyng. he vylired the seke & heled hē
of her dysceses. he fed the hungry & oforsted þe loy neuer theles
other tymes he left the conuersacion of al worldy men & of
his dysciples & went in to desert vpon þe hylls & contynued
al nyzt in prayere alone as þe gospel sayth. therfore this med
led lyf he wpyth our lord in hymself to ensample of all other
men & haue taken þe charge of this medlyd lyf. & they sholde
oo tyme reue hē to besynes of worldy thynges at resonable
nede & to the werkys of actyfl yf in profyt of her euencystē
whiche they haue cure of & an other tyme reuen hē holly to
deuocyon & to contēplacyon in prayere & medytacyons/

¶ How holy bysshops bled medled lyf/ Caplm

u.

Unles lyfledde holy bysshops whiche had cure of mē
nes soules & mynystracyon of cēperel goodes for the
se holy mē lesten not vterly þe mynystracō & the lokyng & þe
dyspendyng of worldy goodes & reuen hē holy to contēplac
cyon as mekyl grace of contēplacyon as they had/ but they
lesten ful ofte her owne rest in contēplacyon whā & they had
well leuer haue ben styll. for loue of her euencysten. & enter
meryd hē with worldy besynes in helpyng of her sogettis &
sothly & was charite. for wysly & dyscretly they departed her
lyuyng in two/ & tyme they fulfylld þe lower party of cha
rtye by werkys of actyfl yf. for they were bofide therto by ta
kyng of her prelacye. & an other tyme they fulfylld the hygh
er party of charite i contēplacyon of god & of gostly thynges
by prayere & medytacyons: & so they hadden charyte to god
& to her euencysten. bothe in affectyō of a soule within & al
so in shewyng of bodyly dedys withouten. Other men & we
re only contemplatyf. & were fre fro al curys & prelacye. they
hadden ful charyte to god & to her euencysten but it was on
ly in affectyō of her soule: & not i outwarde shewyng. & in
hap so mek plic was þe more ful in warde. & they myzt not. ne
it neded not: ne it fyl not for hē to shewe it outwarde. but e he

lemen þ were in prelacye & oþer also þ were hoþ temperat
men hadden full charyte in affecþon wiche & also of workyn
ge & þ is properly this medled lpf. bothe of accþ & of content
platþ lpf. & soþly toz suche a man that is in spyrþuall soue
reþnte as prelatis & curatis ben: oꝝ i temperel souereþnte as
woꝝldly loꝝdes & maysters are. I holde this medled lpf best &
most behouely to hem as longe as they are bounden therco/
But to oþer þ are fre not bounden to temperel ministracyō
ne to spyrþual. I hope that lpe contemplaþf alone pf the
myght come therco soþfastly were best/most shedful. most
thedeful. most fayze. & most worthy to hem toz to vse & to hol
de & not toz to leue it wylfully toz ony outwarde workynge of
accþ lpf. but pf it were in grece neede at grece releupng & com
foꝝtynge of oþer men eþther of her bodys oꝝ of her soules. &
than pf neede aske it at the pꝛayer & instaunce of oþer oꝝ elles
at the byddynge of his souereþn: I hope it be gode to the we it
to hē in outwarde workys of accþ lpf toz a tyme & in helpyn
ge of her euerncrysten/

¶ What lpf most
accoꝝdyd to hym þ this was wyꝛte to. Capitlm vi

By this þ I haue sayd a party maye thou vnderstonde
whiche is one & whiche is oþer. & whiche accoꝝdyth
most to thy state of lpyng & soþly as me thynketh this med
led lpf accoꝝdeþh most to þ. I þen our loꝝde hath ordeþned &
set þ in the state of souereþnte of oþer men as meþl as it is
glent the abundaunce of woꝝldly goodes toz to reule & sustey
ne specyally al thise þ are vnder thy gouernaunce. & thy loꝝd
ship after thy myꝛt & cūþng. & also therwith thou had recep
ued grace of þ mercy of our loꝝde toz to knowe thyself. & gost
ly desyre & sauour of hys loue I hope that this lpe þ is med
led is best and accoꝝdeþh most to the. & that toz to departe wil
ly thy lpyng. toz wyꝛte thou wel pf thou leue nedful besþnes
of accþ lpf & be rekles & take no kepe of thy woꝝldly goodes
how they are spended & kept ne makest no foꝝce of thy soget
tis & of thy euerncrysten by cause of desyre & wyl þ thou hast
only to reueche to gostly occupacyon. wenyng þ thou art by
þ excused. pf thou do so. thou dost not wylly. & so what are al

thi werkis worth whether they be bodily or gostly. but if they
be done ryghtfully & resonably to the worthyp of god & after
his bydding. sothly ryght noght. than yf thou leue þ thing
thou art bounde to by þ waye of charyte of ryght & reason. &
wylt holp yeue þ to an other thyng wylfully as it were to a
more plesaunce of god whiche thou art not fully bounde to:
thou dost not worthyp discretly to hym. thou art bely to wor-
shyp his hed & his face & to aray it sayz & curpously. but thou
leuest his body with þ feet ragged & rent & takest no kepe ther
of & there thou worshyppest hym not for it is belany & no wor-
shyp a mā for to be curpously arayed vpo his hed with pey-
les & precyous stones. & al his body naked & bare as it were a
begger. Ryzt so gostly it is no worthyp to god to crowne his
hed & leue his body bare. thou shalt vnderstonde þ oure lord
Jhu cryst: as man his hed of his gostly body whiche is holy
chirche. þ mēbres of his body are al crysten men. som are ar-
mes. some are feet. & some are other mēbres after sundry wer-
kynges þ they vlen i her lyuing. thā yf þ thou be bely with al
thy myght for to aray his hed þ is for to worthyp hymself by
mynde of his passion & of his other werkes i his manhed by
deuocōn & medytacōn of hē & forpetyst his feet þ are thy chyl-
dren thy seruāntis thy tenāntis & al thyn euenercristē. & leyst
hē spyl for defaute of keepyng vnarayed vnkept & not tent to
as they ouzt for to be. thou pleyst hym not. thou dost no wor-
shyp to hym thou makest þ to kysse his mouth by deuocōn &
gostly prayer: but thou treadest vpo his feet & defoulyst hem
as moche as thou wylt not tent to hē for necligence of thy sel-
fe. þ whiche thou hast take cure of. thus thynketh me. neuer
cheles yf thou thynke þ this is not soth. for it were a fayr offe-
ce to worthyp þ hed of hym. as for to be i al day occupied in
medytacōn of þ manhed. than for to go lower to other wer-
kys & make clene his feet as for to be bely bothe in worde &
dede aboute þ helpe of thyn euenercristen. thynke not so for so
thly he wyl more the thanke for þ meke wellthyng of his feet
whan they are ryght foule & styken vpo þ. than for al þ pre-
cyous peyntyng & arayeng þ thou canst make about his hed

by mynde of his māhed. for it is sayd ynough & nedeth not to
be arayed of þe mekyl. but his feet & his other mēbres þe are so
cyme euyl arayed & had ned to be loked & holpen by þe naly sy
thet thou art boūde cherto. & therfore wyl he cūne þe more thā
ke than yf thou wylt mekely & cēderly lōke to hem. for þe more
lowe serupce þe thou doost to thy lord for þe loue of hym oꝝ to
ony of his membres whan ned & ryght asketh it with a glad
meke herte: the more plesyt thou hym: thy nkyng þe it were y
nough to þe for to be at þe lest degre & at þe lowest state sythen it
is his wyl þe it be so. for it semeth sythen he hath put þe i þe state
for to traueyle serue oʝ her men: that it is wel done þe thou shol
dest fulfyll it after thy myght. this ensample I saye to the not
for thou doost not thus as I say. for I hope þe thou doost thus
& better: but I wolde that thou sholdest do thus gladly & not
thynke both for to leue sōtyme gostly occupacō & enterme
ce þe with worldly besynes in wyle keepyng & spendyng of thy
worldly goodes i gode reulyng of thy seruātis & of thi tenā
tis & in other gode werkis wekyng to all thy euencysten
after thy myght. but that thou sholdest do both werkis in dy
uerstynges & with as gode wyl that one as that other: if thou
myghtest. As yf thou haddest prayed & ben occupyed gostly
thou shalt after receyve tyme / bꝛeke of that & than shalt thou
bestly & gladly occupy þe in some bodyly occupacyon to thy
euencysten / And also whan thou hast ben besy outwarde a
whyle with thy seruātis oꝝ with other men pꝛofitably thou
shalt bꝛeke of & toꝛne ageyne to thy prayers & thy deuocōs
after god geuech þe grace & so shalt thou put away by grace of
our lord slothe pꝛolnes & bayne rest that cometh of thy fles
he vnder colour of contēplacyon & letteth þe sōtyme from med
ful & spedful occupacyon in outwarde besynes & thou shalt
be aye wel occupyed bodyly oꝝ gostly & therfore yf thou wylt
do wel thou shalt do gostly & Iacob dyd bodyly. holp wyrt saye
th þe Iacob whan he began to serue his māster laban. he co
ueyted rachel his māsters doughter to his wyf for her sayd
hed. & for her he serued seven yere but whan he wende for to
haue had her to his wyf: he had first lya y other doughter in

from the
gostly
in another
or 22th

stede of rachel. & afterwarde he toke rachel & so he had bothe
at y^e last. By Jacob in holy w^orshipp is vnderstonde an ouerco
mer of synnes. by thysse two wyues are vnderstode as saynt
gregory sayth. two wyues in holy churche actyff l^yf & contēpla
tyff l^yf. lya is as moche for to save as traueylous. & betokene
th actyff l^yf. rachel is as moche to save as syght of begynnyng
y^e is god. & betokeneth l^yf contēplatyff. lya bare chylozen. but
she was so y^ezed. rachel was saynt & louely. but she was ba
rren. than ryght as Jacob coueytyd rachel for her saynted
p^er had her nought whan he wolde. but fyrst he toke lya & af
terwarde rachel. Ryght so eche man traueylunge sochfastly
in conpūcyon by grace for synnes of y^e worlde & of y^e fleshe
to serue god in cleshes of gode luyng. hath gerte desyre to ha
ue rachel y^e is for to haue rest i gostly swetnes i deuocō & con
tēplacyō. for it is so saynt. & so louely. & in hope for to haue y^e l^yf
only he dysposed hym to serue oure lord with al his myght/
but often whan he wende to haue had rachel. y^e is rest in de
uocyon: oure lord suffred hym to ben alayed wel in t^rueple
with lya. y^e is eyther cōp^racions of y^e worlde or elles of the de
uyl. or of hys fleshe. or elles with other worldly besynes. bo
dily or ghostly in helpynge of his euencysten & whan he is
wel traueyled with lya & nerhonde onercome. than oure lord
geueth hym rachel y^e is grace & deuocyon & rest in conscien
ce & than hath he both rachel & lya. So shal thou do after en
sample of Jacob take these two wyues actyff & contēplatyff
then god hath sent y^e bothe & vse y^e one with y^e other. By thas
oo l^yf shal thou byyng forth frute of many gode dedes in hel
pe of thyn euencysten: & is y^e by actyff. & by y^e other thou shalt
be made saynt byyght & clene. in the souereyn byyghtnes y^e is
god begynnet & ender of al y^e is made: and than shalt thou be
sochfastly Jacob & ouergoer & ouercomer of al synnes. & after
this by grace of god thy name shal be chaūged as Jacobs na
me was & corned in to isrl. Israel is as moche for to save as
a man seying god. the y^e thou be fyrst Jacob & dyscretly wyl
vse thysse two wyues in tyme thou shalt after be isrl y^e is verry
contemplatyff eyther in thys l^yf y^e he wyl deliuer the & ma

ke the fre fro charges & besynnes the whiche thou art bound
de to: or elles after this lyf ful in the blyss of heuen whā thou
comest thyder. A man shal desyre contemplatyf for it is saye
& medful. herfore thou shalt aȝ haue it i thy mynde & in thy
desyre: but thou shalt haue in dysyng actyf lyf for it is so nede
ful & so spedful. herfore yf thou be put fro reste in deuocyon
whā thou haddest leuer be styl cherat. eyther by thy childre or
by thy seruantis or by ony of thy euencristen for her profyt
or else of her hertis skylfully asked: be not angry with hem ne
heuy ne dzedful as though god wolde be wroth with the that
thou leuest hym for ony other thyng. for it is not so. leue of ly
ghelp thy deuocyon whether it be in prayer or medytacyon &
go do thy dede & thy serupce to thy euencristen as lyȝtly as
our lozde hymself had the. doo so & suffre mekely for his loue
without grutchyng yf thou mayst or dysese or troublыng of
thy herte by cause of medlyng of suche besynes/

¶ That a man shal sōtyme haue the more deuocyon whan
he hath be lettyd by outwarde werkys/ Ca/ vii.

How it may fal sōtyme þ þ more troublыng þ thou hast
outwarde with actyf werkis: the more brennyng des
yre thou shalt haue to god & þ more clere syght of gostly thin
ges by grace of oure lozde in deuocyon whanne thou comest
thereto. for it sayeth therby as yf thou haddest a lytyl cole and
thou woldest make a fyre therwith & make it to brenne. thou
woldest fyrst laye to styckis & ouerhyle the cole with the styck
his neuercheles whan thou hast abyden a whyle & afterwar
de blowest a lytyl. a none shal spryng oute a grete flawme
of fyre for the styckis are al turned to fyre. Ryght so is gostly
thy wyl & thy desyre þ thou hast to god. it is as it were a lytyl
cole of fyre in thy soule. for it peureth to the sō what of lyght &
of ghostly herte. but it is ful lytyl. for often it warpyth colde &
turneth to fleschly rest & sōtyme in to ydelnes herfore it is go
od þ thou putte to styckes that are good withis of actyf lyfe
& though it be so þ these werkis as it seemyth for a tyme let thy
desyre þ it may not be so clene ne so feruent as thou woldest
be not to dzedful herfore but abyde & suffre a whyle & so bloo

we at þe fyre þe is fyrst goo & do thy werkis & after goo thā alo
ne to thy prayes & medytacions. & lyf by thy n hert to god &
pray hym of his goodnes þe he wyl accepte thy werkis þe thou
doost to his plesance. holde hē as nought in thy n owne syght
but only at his mercy be a knowe mekely thy wretchednes &
thy feeble & arecte sorhfastly thy gode dedes to hym in as me-
kyl as they are gode & in as mekyl as they are bad & not done
dyscretly wiche al cōstāunces þe are nedeful to a good dede
for defaute of descrecō: put hē to thyself. & than for this me-
kenes shal al thy good dedes turne i to a flame of fyre. as sty-
kes is layde vpo a cole. & so shal thy gode dedes outwarde not
hynde thy deuocōn but rather make it moze And moze ouer
our lord sayth in holy wyrt thus / Ignis in altari meo seper
ardebit et sacerdos surgens mane subicit ligna ut ignis nō
extingatur / fyre shal euer byen in myn auter & the prest ry-
syng at moze we shal put vnder stykes þe it be not quenched
this fyre is loue & desyre to god in a soule. þe whiche loueth for
to be noysshed & kept by layēg to þe stykes þe it go not out. thy
se stykes are so douers maters some are of o tre & som are of
an other. a man that is lettered & hath vnderstō dyng of holy
wyrt yf he haue this fyre of deuocōn in his hert. it is good to
hym to gete hym stykes of holy ensāples & deuoute prayers
& noysshē þe fyre with hē. An other man vnlettered may not
so redely haue at his honde holy wyrtte ne doctours sayenge
and therfore it nedeth to hym for to do many good dedes out-
warde to his euencysten & kyndel the fyre of loue with hem
And soo it is good that eche man in his degre after that he is
dysposed that he gete hym stykes of o thyng or of other. ey-
ther prayers or medytacions or rebpyng in holy wyrt or gode
bodpely werkis for to noysshē þe fyre of loue in his soule. that
it be not quenched for the affectyon of loue is tendre & lyght-
ly wyl vanysshē awaye but yf it be wel kept. & by good dedes
bodpely and ghostly contynuelly noysshed. Now thanue sy-
then our lord hath sent in to thy n herte a lytyl sparke of this
blyssed fyre that is hym selfe as holy wyrtte saythe /

¶ Dominus noster ignis consumens est / ¶ Dure

lozde god is fyer wastynge/for as bodely fyer wasteth al bo
dely thyng þ map be wasted. ryght so ghoostly fyre þ is god
wasteth al maner of spye. & therfore our lozde is lykned to fy
er wastynge. I pray þ norpse this fyer. this fyer is not elles
but loue & charyte. this hath he sent in to þ erthe as he sayth i
þ gospel/ Ignē veni mittere i terrā & ad quid nisi ve ardeat.
I am comē to sēde fyre i to þ erth. & whereto but þ it shold be
þ is god hath sent fyre of loue & a gode desyre & a grete wyl for
to please hym in to mānes soule. & vnto this ende þ a mā shal
know it: kepe it & norpse it & strength it/ & therby be saued þ
more desyre þ thou hast to hy/ & for hy/ þ more is þ fyre of loue
in þ. & the lesse that this desyre is in the. the lesse is the fyre/ þ
mesure of this desyre how mekyl it is neyther in thyself or o
ny other knowest thou not. ne no man of himself but god on
ly þ pueeth it. & therfore dyspute not with thyselfe as though
thou woldest know how mekyl thy desyre is. be hely for to de
syre as mekyl as thou mayst/ but not for to wyte þ mesure of
desyre/

¶ What is desyre to god for hymself & how in
clennes of consyence is very cōfōrt & swetes/ Ca/ viii.

Synt austyn sayth þ the lyf of every good crysten mā
is a conynuel desyre to god. & that is of grete vertu
for it is a grete cryeng in þ eres of god þ feruentlyer thou de
syrest. the hygher thou cryest þ better thou prayest þ wiselyer
thou thynkest. & what is this desyre. sochly no chynge but lo
thyng of al this worldes blyss. of al fleschly lykyng in thy
herte. a wonderful louyng with a restful perynyng of endles
blyss & heuēly Joy. this thyng may be called a desyre to god
for hymself. yf thou haue this desyre as I hope likerly þ thou
hast. I praye þ kepe it wel & norpse it wysly. & whan thou
shalt pray or thynke make this desyre begynnynge & endynge
of al thy werke for to encrete it. loke after none other felmyng i
thy bodily wittes. ne seke after none other bodily swetes
neyther lowynge ne sauouryng/ ne wondful lyte ne afigels
lyght ne though our lozde hymself as vnto thy lyght wolde a
pere to þ bodely charge it but a lytly but that al thy besynes
be þ thou myztell tele sochfastly thy thowzt a lochyng & a ful

forlakynge of al maner of synne & of all maner of vncleannes
with a ghostly syght of it howe soule howe vgly & howe payn
ful it is & that thou myghtest haue a myghty despyrre to ver
tues & to meknes & to charite & to þe blyss of heuen: this thin
keth me were ghostly comfort & ghostly swetnes in mannes
soule as for to haue cleannes i conscience fro wyckednes of
al worldly vyngte with stable trowth meke hope. & ful despyrre
to god. howe so euer that it be of other comfortis & swetnessis
me thynketh that swetnes spker & sochfast that is seled in cle
nes of conscience by myghty forlakynge & lechynge of al syne
& with inwarde syght & fetuent despyrre of ghostly thynges/
Al other comfortis and swetnessys of any maner of felynge
but yf they helpe & lede to this ende. that is to cleannes of con
science & ghostly despyrre of god: are not spker to rest on/ But
now askest thou whether this despyrre be loue to god: as vnto
this I saye that this despyrre: is not properly loue. but it is a be
gynnyng & a callynge of loue. for loue properly is a ful comp
lynge of the louer & they loued togyder. as god & a soule in to
one. this compelyng may not be fully had in this lyf but on
ly in despyrre & longynge herto as by this ensample. If a man
loue an other mā whiche is absent: he despyrreth gretly his pre
sence. Ryght so ghostly as long as we are in this lyf our lord
de is absent fro vs þe we may neyther se hym nre here hym ne
fele hym as he is: & therfore we maye not haue þe vlc of thys
full loue here in ful lyfynge. but we may haue a despyrre & a gre
te perynyng for to be present to hym for to se hym in his blyss
& fully for to be oned to hym in loue: this despyrre may we haue
of his pette in this lyf. by the whiche we shall be safe. for it is
loue vnto hym as it may be had here. thus saynt poul sayth
Scientes qm̄ dñi sumus i hoc corpore peregrinamur a dñio
per fidem enim ambulamus & non per spem. audemus &
bonam voluntatem hñmus magis peregrinari a corpore &
presences ēē ad dñi. & iō contēdimus siue absentes siue pre
sentes placere illi/ Saynt poul sayth that as long as we are
in this body. we are pygrymes fro our lord þe is we are ab
sent fro heuen in this exyle we goo by trowth not by syght. þe

is we lyue in trouthe not in bodely felþinge. we dare & we ga
ue a good wyl to be absent fro the body & be present to god. &
is we for clennes in conscience & fyer trust of saluacyō da
re desyre partynge fro our body by bodely deeth & by present to
our lord. neuertheles for we maye not yet therfore we stry
uen whether we be absent or present for to please hym. & is we
stryue agens synnes of þe worlde & lþyng of þe flesh by desyre
to hym. for to byen in the fyre of desyre all thyng & letteth
ys fro hym. But yet askest thou me. may a man haue this
desyre in his herte cōtynuely. & thynketh nay as vnto this
I may saye as me thynketh & this desyre maye be had as for
vertu & profyte of it i hert cōtynuely. but not in werkynge
þyng as by this ensāple yf thou were seke thou shouldest ha
ue as eche mā hath a kyndely desyre of bodely hele cōtynue
lly i thyn herte what & thou dedyst whether thou slepe or wa
ke but not aye yþke. for yf thou slepe or wake & thynkest on
som worldly thynges. than thou hast thy desyre in hert only
& not in werkynge. but whā thou thynkest on thy bodyly syk
nes & on thyn hele. thā thou hast it i þyng. ryght so it is gost
ly of desyre to god. he & hath this desyre of þe rest of god yf he
slepe or elles thynke not on god. but on worldly thynges: yet
he hath this desyre i hert i his soule cryþ he syn dedly. but ano
ne as he thynketh on god or on clēnes of liuyng or of ioyes of
heuen: thā werketh his desyre to god as lōge as he kepeth his
thought & his entent to please god eþther i prayers or in medy
tacion or in any other gode dede. & al his besynes befor to ste
re his desyre & ble it by dyscrecion now in oo dede now in an
other: after he is dysposed & hath the grace thereto. this desyre is
roote of al thy werkynge yf it be medeful. for wyte thou wel
what good dede & thou doost for god. bodely or ghostly. it is
an byng of this desyre whan thou prayest or thynkest dou
te not than yf thou desyre god. & therfore whan thou doost a
good dede or thynkest on god: dout not thynkynge i thyn her
te whether thou desyrest or not. for thy dede sheweth thi desy
re. Some are uncunnynge & wene & they desyre not god but
yf they euer be cryenge on god with wordes of her mouthe.

the helle. lpykng ap lastyng wysdom. loue. pees. worschyp. spe
 kerues. rest ioye. & blyssynought euer withouten ende / the
 moze feruently shalt thou desyre the ioye & þ rest of þ blyssed
 lyl. Many men are couetous of worldly catel & worschypes
 & erthly ryches & thynke now dremyng now wakynge how
 & by what meanes they myght come therto. & therfore they
 foryeten the mynde of hēself. & the peynes of helle & the ioyes
 of heuen. sothly they are not wys. they are lyke to chyldren þ
 renne after butterflyes & for they loke not to theyr fete. they
 fal somtyme sone downe & breken her leggis: What is al the
 poupe & the worschyp of this worlde in ryches oz in iolyte but
 a butterflye. sothly no thyng ellis. & yet mekyl lesse. therfore
 I pray þ be thou coueytous of þ Joyes of heuen. & thou shalt
 haue worschyp & ryches þ euer shall laste. for at the laste ende
 whan worldly coueytous men byyng no good in her hondis
 for al her worschypes & al her rycheffys are turned into nou
 ght sal sorowe & peyne: thā shall worldly men þ forsake trew
 ly al vayne worschypes & rycheffys of this worlde. oz elles yf
 they haue ryches & worschypes they setten nought by hem.
 ne they setten not her loue ne lpykng in hem but lyue euer in
 drede & in mekenes & in hope & sōtyme in sorowe & abyden þ
 mercy of god paciently they shall than haue fully þ they here
 coueyted. for they shall be crowned as kynges & styte by with
 our lord Jhsu in to the blyss of heuen / Also there be many
 oher medytacyons mo than I can saye whiche þ god putte
 ch in to a mannes mynde for to styte the affeccyon & þ resōn of
 mannes soule to lothe vanytees of this worlde & for to desy
 re the Joyes of heuen. Thysle wordes I saye not to the as I
 hadde fully shewed the þmaner of medytacyons as they are
 wrought in a mannes soule. but I touche hē to the a lypyll þ
 thou myghtest by this haue moze vnderstonnyng /
 ¶ How a man shall do whan he felyth no sauour ne comfōrt
 in his medytacyons / Caplm rb.

N Euertheles me thynketh it is good to the þ whā thou
 dysposyst the to thynke on god as I haue before sayd
 oz on oher wise & perauenture thou felyst no sauour ne deuō

upon in thy thynginge but only a naked mynde & a wep-
 ing: & thou woldest sayne thyng on god. but thou canst not
 than I hope it is good to the & thou stryue not to meke wyl
 thyself for thou myghtest so lychly falle it to o more derknes
 but yf thou were more sly in thy werkynge: & therfore I holde
 it most spker vnto þ for to saye thy pater noster & thyn Ave.
 or ellis thy matynes or ellis for to rede vpon thy sauter. for þ
 s euer more a spker standarde þ wyl not fayle. who so maye
 cleue therto he shal not erre. & yf thou mayst by thy prayer ge-
 te deuocyon. loke than this deuocyon be only in affectyon. þ
 is to saye in grete desyre to god with ghostly delyte. holde for
 th thā thy sayeng & breke not lychly of. for often it fallyth þ
 prayeng with þ mouth. getyth & kepeth deuocyon. & yf a mā
 cele of sayeng deuocyon vanysheth awaye / neuertheles yf
 deuocyon of prayer s byng in to thyn hert a deuout thoughte
 of the manhed of our lord or of any of the other before sayd:
 & this thoughte sholde be letted by thy sayeng thā mayst thou
 cele of thy sayenge and occuppe the with medytacyon tyll it
 passe awaye /

3 AP 57 Where of a man ne-
 deeth. o be ware i medytacyon / Caplm rbi.

Bute of certeyn thynges the behoneth to be ware in thy
 medytacyons some shal I tel þ. One is whan thou
 hast had a goodly thought or ymagynacyon of the manhed of
 our lord or of suche bodily thynges. & thy soule hath ben cō-
 forted & fed ther with. & it passyth awaye by the self. be not to
 hely to holde it styl with maystry. for it is than turned to pep-
 ne & to bytternes. also yf it passe not awaye but dwelle styl in
 thy mynde withouten any traueple of thyself. & thou for com-
 fort of it wyl not leue it. & therfore it teueth the of thy slepe in
 nyghtes. or ellis i dayes fro other good dedes. or elles for gre-
 te feruour of thy body: thy body or thyn hed fallyth into grete
 febylnes. than shalt thou wylfully breke of whā tyme come
 th. sō tyme whan thou hast most deuocion & were lothest for
 to leuen it as whan it passyth resonable tyme or ellis it tur-
 neth to dysle of thyn euencysten. But yf thou do so thou
 doost not wel as me thyngich ne wylly neythet / I wolde

man or woman that felth not peraventure deuocyon thyng
es in a yere. yf he fele by the grace of our lord Ihesu grete co
puncion for his synnes. or elles haue mynde on the passyon
of our lord. yf he were put fro his slepe & his rest on nyght or
two or thre vntyl his hed werke. it is no forre. for it cometh
to hē but seldom. but to the or to an other man yf hath the ma
ner of werkynge in custome as it were eche other daye. it is
spedful for to haue dyscrecyon in your werkynge & not fully
falle thereto for to folowe it as mekyl as wyl comen I holde yf
it is good to the to vfen this maner in what deuocion yf thou
be that thou hange not to longe ther vpon epyther to put the
fro thy mete or fro thy slepe in tyme or for to dysse any other
man vnkyllfully. the wyse man sayth thus / *Quia tempus ha
bēt / Al thynges han tyme /* An other thyng is this yf the be
houeth to be ware of that is whan thy thought hath bē occu
pyed in ymagynacyon of the manhēd of our lord or in any
suche other. & after this thou art besy with al yf desyre of thyng
herre for to seke knowynge or felyng more gostly of the god
hed. presele not to mekyl theron. ne suffre not thy desyre ne thē
herre tarpe to longe therin. as yf thou were abydyng after
ome quarynte styngge or wonderfull lunge other thā thou
hast had before tyme / thou shalt not do so it is ynough to the
& to me for to haue a desyre & a longynge to our lord & yf he
wyl of his grace frely ouer this desyre sende vs of his gostly
lyghte & open our ghostly eye for to knowe more of hym thā
we han had before by comon traueyle. thanke we hym ther
of. & yf he wyl not for we are not yet meke ynough or ellis we
are not dysposed by clenness of lpyng in other synes to recey
ue yf grace. thā shal we mekely know our owne wretchydnes
& holde vs payde with desyre yf we haue to hym & with other
comyn thoughtes that now lyghely fal vnder our ymagi
nacyon. as of our synnes: or crystes passyon or suche other.
or elles with prayere or yf sauter or some other. & loue hym
with al our herte yf he wol geue vs any part of his grace / And
yf thou do other wyse thou mayst lyghely be beggled by yf syn
nyte of errour for thy presumpcyon. for it is grete foly a man

